

D Y I N G

A N D

DEAD MENS

Living Words.

O R,

FAIR WARNINGS

T O A

Careless World.

Published by D. Lloyd.

Luke 16. 27, 28, 29, 30.

Then he said, I pray thee therefore, father, that thou
wouldest send him to my fathers house.

For I have five brethren, that he may testify unto
them, lest they also come into this place of torment.

Abraham said unto him, They have Moses and
the Prophets, let them hear them.

And he said; Nay, father Abraham: but if one went
unto them from the dead, they will repent.

London, Printed for John Amery, at the sign of the
Peacock over against St. Dunstan's Church, in
Fleet-Street, 1682.

Lib. Henry 8th.

Christians must learn continence by renewing of their
mind. by the pleasantness of their thoughts. by charity and
humility. Let. Fol: 2. F. 3. Faith is an antidote against
evil: 3. m. Every precept is a sovereign medicine for
the soul. a cordial. 4. f. A Christian heart ought not to be
troubled. 4. F.

FAIR WARNINGS

TO A

Careless World.

Shewing,

That all sorts of men that
have gone before us,
into an eternal state, of
all conditions, as Emperors,
Kings, Philosophers, States-
men, &c. Of all Religions,
as Heathens, Jews, Maho-
metans, Christians; of all
Opinions among Christians,
and of all Tempers under those
Opinions, whether strict and
A 2 serious

serious, or loose and debauched, in all Ages of the World from the Creation, have left this great Observation behind them, That upon experience they have found that what vain thoughts soever men may in the heat of their youth and lust, entertain of Religion, they will sooner or later feel a testimony God hath given it in every man's breast, which will one day make them serious, either by the inexpressible fears, terrors and agonies of a troubled Mind, or the unconceivable peace, comfort and joy of a good Conscience. A small part whereof was printed. 1665. both

both at London and at York,
ad obturandum os Atheo-
rum (to use the Words of the
Reverend Dr. Digle , Chap-
lain to the Lord Arch=bishop of
York, in his earnest and parti-
cular Recommendation of it to
the Press there) to awaken us
out of our prodigious Atheism
and infidelity , a little before
the late dreadful Judgments,
that made us feel the power of
that God whom we would not
believe. And the whole is now
enlarged and published
upon a pious Person's Dr. T.
importunate request,
that we may take example by
others, to be serious in the mat-

ter of our eternal Concern-
ments, before we be made exam-
ples our selves.

Eccles. 12, 11.

The words of the wise are as
goads, and as nails fast'ned
by the Masters of Assem-
blies, which are given from
one Shepherd.

FAIR

Fair W A R N I N G S
T O A
Careless World.

A Letter from the Right Honourable
James Earl of Marleburgh, a little
before his death, in the Battle at Sea,
on the Coast of *Holland*, 1665.

To the Right Honourable Sir Hugh Pol-
lard, Comptroler of his Majesties
Household.

S I R,

I Believe the goodness of your
Nature, and the friendship you
have always born me, will re-
ceive with kindness the last
Office of your friend. I am in health
enough of body, and (through the
mercy

mercy of God in Jesus Christ) well disposed in mind. This I premise; that you may be satisfied that what I write proceeds not from any phantastick terrour of mind, but from a sober resolution of what concerns my self, and earnest desire to do you more good after my death, than mine example (God of his mercy pardon the badness of it) in my life-time may do you harm. I will not speak ought of the vanity of this world; your own age and experience will save that labour: But there is a certain thing that goeth up and down the World, called Religion, dressed and pretended phantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being: The great good God hath not left it without a witness, more or less, sooner or later, in every man's bosom, to direct us in the pursuit of it; and for the avoiding of those inextricable disquisitions and entanglements our own frail reasons would perplex us withal, God in his infinite mercy hath given us his Holy Word; in which as there are many things hard

to a Careless world. 3

hard to be understood, so there is enough plain and easie, to quiet our minds, and direct us concerning our future being. I confess to God and you, I have been a great neglecter, and (I fear) despiser of it: (God of his infinite mercy pardon me the dreadful fault.) But when I retired my self from the noise and deceitful vanity of the world, I found no true comfort in any other resolution, than what I had from thence: I commend from the bottom of my heart the same to your (I hope) happy use. Dear Sr. *Hugh*, let us be more generous than to believe we die as the beasts that perish; but with a Christian, manly, brave resolution, look to what is eternal. I will not trouble you farther. The only great God, and holy God, Father, Son, and holy Ghost, direct you to an happy end of your life, and send us a joyful resurrection. So prays

Your true Friend,

Old *James* near
the Coast of *Holland*,

Marleburgh.

April 24. 1665.

I beseech you commend my love to

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all

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all mine acquaintance; particularly, I pray you that my cousin *Glascock* may have a sight of this Letter, and as many Friends besides as you will, or any else that desire it.

I pray grant this my request.

THis letter, though very weighty in the matter of it, very *serious* in the phrase and expression, yet is most observable for the time it was written in; a few days before this Honourable Person's Soul went we hope to be happy into another World, did he in this solemn manner of a *Will and Testament*, rather than a *Letter*, leave his mind, about the necessity of being religious in this: It was after he had made tryal of most of the great variety of opinions which were in this licentious age broached, and had experience of most of the vanities which have been in these loose times practised, that recollecting himself, and, as it becomes every rational man, (who only of all the Creatures in the world hath therefore power to reflect) communing with his own heart about his pasted life,

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life, which he knew was but a state of
tryal in order to a future; upon seri-
ous consideration (or putting to-
gether of and dwelling upon rational
thoughts, for want whereof the thou-
sands that perish are cast away) of the
account he saw by the frame of things
made for men, men must give to the
first Being that made them for them.

2. Of the invisible things of God that
were seen by the things that are made.

3. Of an immortal Soul he felt within
him, and an eternal estate expected
by him.

4. Of the consent of Nati-
ons, and the dictates of every man's
own Conscience attesting Religion.

5. Of the Providence of God sealing
it by Miracles in the former ages, and
owning it by extraordinary dispensa-
tions both of Mercies and Judgments
in the latter Ages of the World. 6. Of
the experience all men have of Reli-
gion on their hearts, in the comfort it
affords in doing well, and the terrors
it sends upon doing ill, together with
the strange success it hath had by bare
persuasion against the learning, the
Justs, the Laws, the Customs, and
Interests,

interests of the World, and that in the hands of men that could do no more for the propagation of it than live up to it; and (to shew they had no design) in different Countries, Times, Interests, Professions, Languages, and Abilities, die for it.

7. Of the wisdom of being serious and religious, considering there is no inconvenience in being so (nay to be sober, temperate, just, loving, humble, faithful, which is to be religious, &c. are things that carry along with them a great deal of convenience) in this world; and a great necessity of being so, if there be, as no man is sure there is not, another world; I say, upon serious *considerations* of this and the like nature, our noble Lord looking *through* and beyond all that is in this world, and of all that makes up this frame and scene of things finding nothing like to stay with him during his everlasting state but grace, vertue, and true goodness, came up to those noble thoughts, which as true goodness is communicative) he thought the great interest of a Careless world to know and ponder, the rather because

to a Careless World.

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because all men arrive at these sentiments at last, why will they not embrace them at first? Ah why will any rational man live in those things wherein no rational man dares dye? If irreligious courses be bad, why do you, why doth any ingenious person rashly enter upon them? If good, why do all men sooner or later soberly renounce them? What is the reason that men of understanding buy repentance so dear, when there is not a man who doth not in his latter years sadly reflect upon those things which in his younger dayes he so much pleased himself in? No other can be imagined than this, that we embrace evil courses and neglect good by fancy, opinion and lust, the judges of things for many years, the first whereof we loath, and the second we love at last, by experience the *best*; and but that *sin* is *folly*, and doth infatuate as well as defile, would any thing indued with reason make that matter of pleasure, which every body for these 6000 years hath upon tryal [the best ground of knowledge] found matter of grief? or that
a mat

a matter of scorn, which all the world hath experienced the only matter of comfort? It's sad, that after *Eusebius* his learned demonstrations, *Justin Martyr's* stout and successful Apologies, *Tertullian's* pressing and close Discourses, *Clemens Alexandrinus* his various Learning, his Schollar *Origen's* sweet and powerful reasonings, *Minutius* and *Arnobius* their nervous and acute *Tractates*; and *Lactantius* that Christian *Cicero's* flowing arguments, the School-mens convincing reasons, besides the Satisfactory and useful labours of *Ludovicus Vives*, the Lord *Du plessis*, *Grotius*, *Amyrald*, *Ficinus*, *Stillington*, &c. of the reasonableness of Religion; any should hazard their reason, and interest so far as to make tryal whether is better, a religious or an irreligious life; but it is much sadder that after a tryal of so many thousand years as have been since the Creation, and every man (that had the use of his reason) either while he lived in the world, or when he departed from the world, leaving behind him this testimony, that nothing repented him but the evil he had committed, and nothing pleased

to a Careless world.

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pleased him but the good he had done.

Of the thousands whose death we have seen or heard, what one person, though never so much besotted, ever recommended a debauched life (to those that stood about him ready to gather his last breath) as desirable, nay earnestly as they loved him or themselves by his own sad example warned them from it as mischievous? What one man in the world repented of a good life, yea with tears for his own miscarriages, did not with all the arguments imaginable exhort to it? I say it is much sadder that after the experience of all men that went before us, any man should be able so far to suppress his reason as to fall into that snare and pit of licentiousness that all men before him warn him of: What advantage have we of living after others, and observing in their History, that however they lived they died piously, if we become Histories our selves and give others occasion to say the same things of us that we did of our fore-fathers? all the miscarriages in Arts and Sciences, in War, Peace, in Laws and Government, found by

by experience inconvenient ; we have cast off, retaining only those of life and manners? What is more an argument against or for any thing than experience? And what experience can be in this world more than that of mens whole lives? And what declaration can there be more solemn than that of dying men? Souls even almost seperate, just freeing themselves from the burden of the body, and inlightned with the approaches of God. An holy desire of a religious death, is not the pang, the humour, the fancy, the fear of some men, but the serious wish of all; many having lived wickedly, very few in their senses *di-*
ed so.

Sect. 1.

1. For upon this occasion having recollected the ends of most men, of whom either the Scripture or prophane History hath made mention, I find, besides the many Scripture-Instances as 1. of *Adam* being ashamed and affrighted with the guilt of sin, *Gen. 3. 4. 5.* as soon as he had enjoyed the pleasure of it, and leaving to his posterity, besides seven rules of a serious religion, this caution as the *Jews* * report it, that no man would sin if he saw from the beginning to the end of things.

There is a Book talkt of amongst the *Jews* called *Penitentie Adams*.

2. *Cain* who though he is said by the *Talmudist* (*Ruzzia*) to challenge his brother to the field upon this assertion, that there was no other world, and no everlasting reward to those that did well, or punishment to them that did ill, yet overcome of that great truth of an everlasting state, owned by him, for fear of which he trembled, being (as the most jolly sinners are)

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are) all his life time *in bondage for fear of death* : He that stabbed half the world at a blow could not command the dictates of conscience (which make them who are without Law a Law to themselves) so far as to kill the Worm that shall never die.

3. *Lamech* had no sooner committed the sin of *Cain* (whether upon *Cain's* own person, or upon some other, cannot and need not be decided) but he lived all his dayes under the fear of his punishment; for *Gen. 4. 23, 24. Lamech* said to his Wives (when in all probability there were none he needed to fear but them and God) *Adah* and *Zillah*, hear my voice ye Wives of *Lamech*, hearken to my speech, for I have slain a man to my wounding, and a young man to my hurt: if *Cain* shall be avenged seven fold, truly *Lamech* shall be avenged seventy times sevenfold. Infomuch that men convinced by these instances of the power of a natural conscience began then, as it followeth in the text, *to call on the name of the Lord*; verse 26. (So I understand the word with *Josephus* *Archeais* the best Antiquary in this case.)

R. Eli-

R. Eliezer in *Maase-Beresithe* c. 22. Cyril. *orat ad Jul. Epiph.* 1. against the Targum of Jonathan: The account given of Idolatry by *Maimonid l. de cultu Stellarum* and *Profeld. 3. ad synt. de diis Syris.*

And as appears in the instances of *Enoch* and *Noah*, men who walked with God, and Good took them.

Seft. 2

Sect. 2.

Observation. And besides that sin sooner or later makes all men as well as David and Heman have their Souls sore vexed, become weary of their groaning, while all the night long they make their bed to swim, and water their Couch with their tears, their eyes being consumed because of grief; and they saying how long shall we take counsel in our Souls, having sorrow in our hearts daily? my God, my God, why hast thou forsaken me, why art thou so far from helping me and from the words of my roaring? Remember not the sins of my youth; look upon my affliction, and my pain, and forgive all my sins. I had fainted unless I had believed the goodness of the Lord in the Land of the living. My life is spent with grief and my years with sighing, my strength failed because of mine iniquity, and my bones are consumed; when I kept silence my bones waxed old through my roaring all the day long: for Day and Night thy hand lay heavy upon me; I acknowledged my sin unto thee: and

to a Careless World.

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and mine iniquity have I not hid,
I said I will confels my transgressions
to the Lord.— For this shall every one
that is godly pray unto thee. Be not ye
as the Horse and Mule that have no under-
standing. Many sorrows shall be to the
wicked. What man is he that desires life,
and loveth many dayes that he may see
good? depart from evil and do good. Thy
arrows stick fast in me, thy hand presseth
me sore: Neither is there any rest in my
bones by reason of my sin. I have roared
for the very disquietness of my heart.
When thou with rebukes dost chasten man
for iniquity, thou makest his beauty to con-
sume away. Surely every man is vanity.
My sin is ever before me: make me to hear
of joy and gladness that the bones which
thou hast broken may rejoyce. A broken
and a contrite heart, O Lord, thou wilt
not despise. There were they in great
fear where no fear was. Fearfulness and
trembling are come upon me, and horrow
hath overwhelmed me; and I said, O that
I had wings like a dove, for then would I
flee away and be at rest. Mine eyes fail
while I wait upon my God. My Soul re-
fused to be comforted. I remembered God
and

and was troubled: I complained and my spirit was overwhelmed. My Soul is full of trouble, and my life draweth nigh to the Grave. I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted. All men, I say, as well as these in the Psalms, out of which I made this collection, find first or last, that sin as it hath short pleasures, so it hath a long sting; that though men seem not to be able to live without the commission of it, yet are they not able to live with the thoughts of it when committed: that as when they have done well, the pain is short, but the pleasure lasting, so when they have done ill, the pleasure is short, and the pain lasting. (Sin and sorrow are so tyed together by an *Adamantine Chain*; and the Temptation to Evil tickleth not more then the reflection upon it torments, when all the enjoyment being spent in the acting of sin, there is now nothing left but naked sin and conscience.)

*Tacita sudant precordia culpa,
 Cur tamen hos in
 Evasisse putes quos diri conscia facti
 Mens habet attonitos & surdo verbera
 cœdit,
 Occulum quatiente animo tortore flagellum
 Pœna autem vebemens & multo gravior
 illis,
 Quas & ceditius gravis invenit, aut
 Rhadamanthus,
 Nocte dieq; suum gestare in pectore testem.*

Not to discourse to men out of books,
 what they feel in their hearts, that the
 things they eagerly pursue, they shall
 sadly lament; that evil it self, to a ra-
 tional Soul, carrieth with it so much
 shame and horror, that as many
 Poets, *Juven.* &c. believed there were
 no *Furia*, *Alastores*, *Eumenides*, or what-
 ever Names were given of old to those
 daughters of *Nemesis* or the results of
 mens thoughts after sin, concerning
 the proceedings of the Divine Justice
 against it, like the conscience of ha-
 ving done evil, so many wise men (as
Cicero ad Pissonem) thought there were
 none

none besides it, and that Hell is no
 other than conscience, wherefore *Ju-*
das and others ventured into that to
 avoid this; whose worm that dyed
 not was more insupportable than the
 other fire that is not quenched. Al-
 though this were enough to reclaim
 men from their frolicks, that they are
 sure they shall be sad, although there
 need not more be said to a man in his
 wits than this; Sir, a quiet mind is all
 the happiness, and a troubled one is
 all the misery of this world; you can-
 not enjoy the pleasure, honour or pro-
 fit you imagine follows your evils
 with a troubled mind, and yet no man
 ever followed those courses, without
 it: all the calamities you meet with in
 doing well, are eased much by the
 comforts of a good conscience, And the
Spirit of a good man bears his infirmities:
 but all the pleasures we have in doing
 ill, will have no relish or satisfaction,
 when we lye under the terrours of a
 bad one, *A wounded Spirit who can bear?*
 But to shew that a strict and a serious
 life is not the humour of some conceit-
 ed and singular persons, but the opini-
 on

on of all men, when they are most impartial and serious. Observe 1. *The wisest men* that have been in the world and among them. 2. Instances out of Scripture.

1. The one Nu. 23. 9 10. The most knowing man in the East, *Balaam* the Prophet, so much courted by *Balak* the Prince, reckoned the same in *Mesopotamia*, that *Trismegestus* was in *Egypt*, or *Zoroaster* in *Persia*, who against his own interest then and his opinion, with that whole Countries at all times from the high place wherein he was to defie all the religion that was then in the world to please *Balak* owned it, though he displeased him, and he took up this parable and said, *Balak* the King of *Moab* hath brought me from *Aram* out of the Mountains of the East, saying, curse me *Jacob*, and come defie *Israel*: how shall I curse whom God hath not cursed? or how shall I defie whom the Lord hath not defied: For from the top of the Rocks I see him; who can count the dust of *Jacob*, and the number of the fourth part of *Israel*? let me dye the death of the righteous, and my last end be like his.

B

2. The

2. The second 1 Kings 4. 29. to 34. The most knowing man in the world, Solomon, to whom God gave wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the Sea-shore. And Solomon's wisdom excelled the wisdom of all the Children of the East-country, and all the wisdom of Egypt, for he was wiser then all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda the Son of Mahol, and his fame was in all Nations round about, and he spake three thousand Proverbs, and his songs were a thousand and five; and he spake of the Trees from the Cedar Trees that are in Lebanon, even to the Hyssop that springeth out of the wall; he spake also of Fowls, of Beasts of Creeping things, and of Fishes. And there came of all People of the earth to hear the wisdom of Solomon, from all the Kings of the earth which had heard of his wisdom. Who being the most experienced for enquiry, the most wise for contrivance, the most wealthy for compassing all the satisfaction that can be had in the things of this world; after many years lifting (for saith he in Eccles. that his

his Book of repentance, Chap. 2. vers. 1. 7
 I said in my heart, go to now, I will
 prove thee with mirth, therefore enjoy
 pleasure; therefore Chap. 1. vers. 1-7. I
 gave my heart to know wisdom, and
 to know madness and folly) what there
 was in Learning, Holiness, Pleasure,
 Peace, Plenty, magnificent entertain-
 ments, Forreign supplies, Royal visits,
 Noble confederacies, variety and abun-
 dance of sumptuous provisions, and de-
 licate Dyet, stately E-
 difices, and rich Vine- 1 King. 4. 91. 10.
 yards, Orchards, Fish-
 ponds, and Woods,
 numerous attendants, vast Treasures, of
 which he had the most, free undisturbed,
 and unabated enjoyment, for he saith, he
 with-held *not his heart from any Joy*: after 7
 several years, not only *sensual*, but *Cri-*
tical fruition, to find out as he saith, *that*
good which God hath given men under the
Sun, after he had tortured Nature to
 extract the most exquisite Spirits and
 pure quintessence, which the varieties
 of the Creature, the All that is in the
 world, the lust of the flesh, the lust of the
 Eye, and the pride of Life, at last pro-
 nounceth

nounceth them all vanity, and vexation of Spirit, and leaves this instruction behind, for late Posterities, Let us hear the conclusion of the whole matter, Fear God and keep his commandments *For this is the whole duty of man*; for God will bring every work into judgement, with every secret thing, whether it be good, or whether it be evil, Eccles. 12. 13, 14. Is it not cheaper believing this than to lose a brave Life, wherein a man cannot err twice in the sad tryal; and at last with tears and groans own this conclusion?

II. These following out of such other records as we have next the Scripture; waving the uncertain *Cabala*, and the *Fabulous Talmud* of the Jews, who bring all men seriously to confess at last, that it had been their interest to be good at first. In the famous words of the wise Son of *Sirach*, a man who profited in the Jewish learning above his fellows, *Wisd.* 5. 4, 5, 6, 7. We fools counted their life madness, and their end to be without honour; how are they numbred among the children of God, and their lot among

among the Saints? "We wearied
 "our selves in the way of wickedness
 "and destruction? What hath pride
 "profited us, or what good hath
 "riches with our vaunting brought us?
 "all these are past away as the shadow,
 "and as a post that hasteth by, but the
 "Souls of the righteous are in the hand
 "of God; in the sight of the unwise
 "they seem to dye, and their depar-
 "ture is taken for misery, and their
 "going from us to be utter destructi-
 "on, but they are in Peace: for though
 "they be punished in the sight of men,
 "yet is their hope full of immortality,
 "and having been a little chastised, they
 "are greatly rewarded; for God pro-
 "ved them, and found them worthy
 "of himself. I say these following ex-
 amples, we will take out of these Histo-
 ries, viz.

1. The Phœnician History of Sarcam-
 athon, as it is translated by Philo-biblus,
 and quoted by Porphy-
 ry, where Master Kir-
 cher, out of Jerubbaal,
 the Priest of the God

Hist. Phœn. p.
 112.

740, that is *Jehovah*, and other publick records and inscriptions, speaking of the religious end of the wise men of those times, brings in two discoursing to this effect.

Quest. Is there another world or state?

Ans. I am willing there should not, but I am not sure there is not.

Quest. Why are you willing there should not?

Ans. Because I have not lived in this state so well, as to have hope to be happy in another.

Quest. What a madness was it in you when your reason dictated to you, that there might be another world, to live as if you had been sure there were none?

Ans. If men could look to their beginning or ending, they would never fail in the middle.

Quest. Then it is the safest way to be good.

Ans. It can do no harm, it may do good.

2. The supposed *Egyptian* writers, such

such as, first, *Hermes Trismegistus*, who in his old age is brought in with a serious Dialogue of Religion, to make amends for the vain pieces of history he had writ in his youth, and among many other things *Mantho* pretends to, from his inscriptions, this is very considerable.

1. That there was some great reason, not yet well understood, why men enjoyed their pleasures with fear; why most mens death is a repentance of life; why no man is contented in this life; why men have infinite wishes, and whether those that dream when they are asleep, shall not live when they are dead.

3. The *Caldeans*, such as *Zoroaster* and the *Zabij*, by the visible things that are seen, the Sun, the Moon, the Stars, (which as *Maimonides* speaks of them, were their books) saw so much into the invisible things of God, his wisdom and power, that their old men, as *Kircher* speaks somewhere, durst not dye before they had been by sacrifices reconciled to him by whom they lived.

4. And besides that *Tertullian*, l. de
B 4 Prescript.

Prescript. Cont. Her. 7. Martyr Apol. 11. Clem. Alex. Strom. 5. Euseb. Prep. Evan. 10. of old, and Vossius de orig. idol. Gro- tius de verit. Christ. Rel. Bochart Geog. Sacra of late have taught us, that the fa- bles of the Greek Heathenism, are but the depraved and corrupted truth of Jewish Religion; there is not an emi- nent man among the Grecians that dyes a heathen or an infidel, though he lived so. *Heracledes, Ponticus, Antisthenes, De- mocritus*, and his Schollar *Pithagoras*, a little before their deaths writ books, *ωφί* *της εν αιδε* about them that lived in the invisible state, which they profess they thought not of in their lives.

1. -*Socrates*, whom we set here now, as the Oracle placed him formerly by himself, reckoned therefore the wisest man of his time, be- cause he brought *Phi- losophy* from the obscure and uncertain *Speculati- ons* of nature to useful considerations of vertue; in all his discourses recommend- ed goodness, as the tru- est wisdom; although he confessed *εν ικανας ειδεναι ωφί της εν αιδε*,
 Diog. Laert. p. 42. Ed. Rom. Zan.
 Plutarch.

ἀλλ', &c. that he had no perfect know-
 ledge of these who were in the invisible
 state : yet among other great discour-
 ses he made between his condemnation
 and death, (collected by *Plato* in his *Pha-
 done*, that is, a discourse of the immor-
 tality of the soul, and *Apology* for *So-
 crates* p. 31. *Edit. Franc.*) This was ve-
 ry considerable, *δ' οὐκ ἔστιν ἄλγεα ἐν ᾧ τὸ
 τεθνάσθαι*, &c. certainly saith he death
 must be one of these two, either a being
 "utterly insensible, or a passage into some
 "other place. If the first, then it is a
 "pleasant rest, like an undisturb'd sleep;
 "but if dying Souls go into other
 "habitations, as it's certain they will,
 "then I shall go from before these
 Judges to *higher*, and there converse
 with *Orpheus*, *Musaeus*, *Hesiod*, *Homer*;
 how often would I have died to see
 how they live? how pleasantly shall
 I dwell with *Palamedes* and *Ajax*
 equal in the "injoyments of another
 "World; as we have been in the in-
 "juries of *this*—both happy in that
 "we shall be everlastingly so. Death
 "differeth nothing from life; and he may
 be sure to live well that lived justly,
 B 5 approving

approving himself not to giddy men,
but to that one wise God who is truth
(his choice words are, *ἐκ ἅρα πάντων*
ἡμῶν ἔγω φροντισέων ὅτι ἐρεῖαι νοὶ πολλοῖ
ἀλλὰ ὅτι ὁ εἷς καὶ αὐτὴ ἡ ἀλήθεια, conclu-
ding his life with these

Apol. 2. p. 8. Clem.

Alex. Strom. 8. α.

de pure orat. 28.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

too curiously enquire into the state of
things above the Heavens, and below
the Earth, and for bearing testimony
to the truth of one God; (for which
Justin Martyr and others thought him
a Christian before Christ, and a parta-
ker of our faith because he acted accor-
ding to his own reason) “It is time for
me to goe and die, and you to live,

Plut. Apol. Sot.

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ὅποτεροι ἢ εἰς ὁμεινον
πρᾶγμα ἀδύλον πλὴν
τῷ θεῷ; which is best,
is known to God.

2. *Xenophon* who in his life time did
nothing without *Socrates*'s advice was at
his death of his opinion, for after seve-
ral years spent in *Cyrus* his Court and
Camp

Camp and reflecting on the many pleasures, as Hunting, Riding, &c. which he practised as well as writ of, he left this *Memento* among his Friends, that in the midst of his delights he had this grief, that he doubted there was no place for these diversifications in the upper world, and that wise Souls should begin betimes those exercises which shall last ever, exercises pure and eternal as spirits, words to be as much esteemed by us as his *Cyropedia* was by Scipio Africanus; the Graces as appears by these sentences dwelling in his Mouth as they said the Muses did.

3. *Eschines* a fluent and stately Orator, (*Quint. Inst. 10. c. 1.*) being questioned for dispersing *Socrates* his Books, made *Socrates* this answer, That he was not afraid to dye for following instructions among men to teach them to live, Being ashamed of nothing more than that he advised *Socrates* to fly, when

no man should be afraid to dye but he that might be ashamed to live; adding that life was a thing which none almost understood but those that were ready to leave it.

4. *Thales* the first of the seven wise men, before whom none taught the motions of the Heavens so clearly, *Diog. Laer. p. 6.* faith *Eudemus*, and none proved the immortality of the soul so evidently, faith *Cherilus* though he shewed by his foresight of a dear year, and the provision he brought in against it, that a *Philosopher* might be rich; yet he convinced men by his foresight of another world, that they need not, blessing God that he was a knowing *Grecian*, not an Ignorant *Barbarian*, and a rational man, not a beast; he professed at his death that he had studied all his life for the ancientest thing in the world, and he found it was God; What was the most lasting thing about him, and it was his *Soul*; What was best, and he found it was that which was eternal; what was hardest, and he found it was to know himself; What was wisest,

wisest, he found it was time; and as the *Epitaph* saith of him $\acute{o} \tau\epsilon\acute{\rho}\epsilon\sigma\tau\acute{o}\nu \kappa\alpha\iota \tau\acute{o}\nu \alpha\sigma\tau\acute{\epsilon}\rho\omega\upsilon \alpha\pi\omicron \nu\omicron \varsigma$, &c. *The Stars* which for age he could not see on the earth, he was taken up nearer to see them in Heaven.

5. *Solon* having done the greatest services to, and received the greatest injuries from his Native Country, said that man *Plut. Apoth.* had the hardest measure of any Creature, if he lived but threescore; and admonished *Cræsus* swimming in the greatest affluence of enjoyments and pleasures imaginable, that he should not be happy till he ceased to be, who esteemed his words as little as he understood them, till deprived of all things, but his reason and consideration, he cryed, *O Solon, Solon*, thou art in the right.

6. *Chilon* trusted in the sixty fifth Olympiad with the extraordinary power of *Ephorus*, or Lord High Constable in *Sparta*, and so jovial a man, that I think he dyed with excessive joy, being

ing asked what the difference was between the learned, and the unlearned? at last Answered, (ἔλπιον ἀγαθῆς) good hope, -- προνοίαν ἀφ' ἧς μέλλουσιν, &c. He being of opinion, That a foresight of things to come, was all a mans vertue for the present; and that an honest loss was to be preferred before a dishonest gain; for this reason, because the sadness that followeth the first, is but for once: but that which followeth the other perpetual: To which I may add *Pittacus* his sentence much used by him, who being demanded what was the best thing in the world? replied, τὸ παρὸν ἐν ποιῆν, to perform well a man's present duty; καὶ ἐν γνῶσθαι, Know thy opportunity, being his Apothegm.

† 7. *Bias*, (who going with some wicked men that prayed in a storm, intreated them to be silent lest the Gods should hear them; and being asked by one of them, What that Piety he talked of meant? he held his peace, saying, It was to no purpose to speak to a man of those things that he

he never purposed to practise) bequeathed this instruction to those that survived him, (βίων ὅτω μετρεῖν) that we should measure life, so as if we were to live a very little, and a very great while; from which principle his Friend *Clebulus* on his death-bed inferred this Conclusion, That those men only lived to any purpose, who did *Athen deip.* ἡδονῆς κρατεῖν, &c. overcome pleasure, make *Agel. 26.* virtue familiar, and *Hesych. voce Per-* vice a stranger; the *rian. Ex. Her.* great rule of life being *Pont. l. de Prince.* as he said μέτρον ἕει-
σον, and the great work of it meditation, according to that of his contemporary *Periander* (who hated pleasures which were not immortal) μελέτη τὸ πᾶν, meditation is all.

8. *Anacharsis* the *Plur. Soph.* *Syrthian* to deter young men from tasting pleasures, by the ill effects of them he felt, when old, *Cambr. Her. Supp.* left this saying behind him ἀμυηλον γένος ἔσσοις, &c. That the Vine bore three

three branches, or clusters, on the first whereof grew pleasure, on the second sottishness, on the third sadness: yea *Pherecides* himself, otherwise no very ferious man, hearing one saying, that he had lived well, answered *εὖ θνήσκεις*, I wish you may dye well; and being asked why he said so, because, returned he, we *Live to Die*, and *Die to Live*.

9. Those *Jonick Philosophers* the hearers of *Thales* (who as *Diod. Sic. l. 1.* affirmeth, went into *Ægypt* and the other knowing parts of the world, to be acquainted with all the Learning and Laws then in being, conveyed by a genuine *Cabbala* and tradition from the founders of mankind) among other useful considerations that they had at the close of their lives (when as *Araus* affirmeth in *Hieron. Mercurialis* his *Varia lectiones*, *καρδιωσσυτες*, &c. Those that are sick at heart have their senses more quick, their thoughts more free, "their minds more enlightened, their hearts more pure, their reason better settled, their imaginations more divine) these were most remarkable. 1. *Anaximander's* saying on his death

death-bed ἀρχὴ ἀπειρον that infinity he found, after much study, was the beginning of all things, and thence concluding it must be the end, wishing when he had studied the Sphere much, that he might dwell in it, and comforting himself when he saw time passing away on the Dial he made (for he was thought the first Invention of Dialls) that he was born for eternity.

2. His Scholar *Anaximenes* being asked how he could study being confined to a Prison and expecting death, answered, That his Soul was not confined, having as large a walk as the Heavens he studied, nor frightened, having as great a hope as immortality which he looked for.

3. His hearer *Anaxagoras* (as I have it from *Simplic.* his Comment upon *Aristotle.* *Cicero's Tusculan.* 1. *Et Nat. Deor.*) who first (to use *Aristotle's* words l. 8, ἐπὶ φυσικῆς ἀρετᾶς) observed that there was an eternal mind moving the material world, whence he himself was called *Mind*, being seriously expostulated with for retiring as he did a little before his death, and neglecting

ing the care of his Country rejoyced
 ἐμοὶ σφοδρῶς μίλειν τῆς πατρίδος,
 δείξας τ' ἑργον, I have now the great-
 est care of all my Country pointing at
 Heaven, of which he said to one that
 was sorry he must dye in a forraign Coun-
 try, *you may go from any place to Hea-*

ven; and being demanded when he
 was dying, what he was born for?
 he answered, to contemplate the
 Sun, the Moon, and Heaven while I live,
 and to dwell there when I am dead?

at the thoughts of
Diog. Laert. A. which he was so raised
 that when he was in-
 formed in one hour that he himself was
 condemned and his son dead, he said no
 more then, 1. That Nature had con-
 demned his Judges. 2. And that he
 knew when he begot his son that he
 had begotten one that should dye.
 And when he was to die he required of
 the Citizens (who desired to know what
 he would have them do for him) that
 the boyes should play every year on the
 day of his death.

4. The Droll and great Actor *Ari-*
stippus, who for his flattery and lux-
 ury

ury was called the King's dog, being asked before his death what was the difference between a *Philosopher*, and another man answered, *ἐὰν πάντες οἰνόμωι*, &c. Though there were no Laws, we should live as we do; and another time he *Idem. Ibid.* said it was a brave thing to use no pleasures at all, but to overcome them; as when in a discourse about *Socrates* his way of dying, he said, that that man dyed as he desired; and that it would never be well in the world until boys learned those things, which they were to use when men, and men learned those things which they were to practise when happy, in the attainment of the end of good men; which he said was *ἡνίκας τις ἀνὴρ ἀναδιδόμην*; i.e. (if I understand him right, though with the help of *Cicero's* translation, *Tusc. quest. 11.* A sweet motion towards an immutable fruition. *Athen. 13. c. 28.* Nay mad *Theod.* himself, 5. 5. who writ no contemptible books, if we may believe the above-cited Author against the gods, and

3 and a while believed himself a God, yet at last comes to this conclusion, viz. That the end of good men was joy, and of bad men sorrow; the first the effect of prudence, and the other of folly. And that most solid man Euclid. of Megara, who reduced Philosophy from loose discourses, to close and coherent reasonings, pitched after much enquiry upon this conclusion, which is to be seen in Tully Acad. Quest. 1. 2. That there was but one good, which some called Prudence, others Mind, others God; See Ramus his Pref. to Schol. Math. G. Neander Geog. p. 1. Blanc, Disert. de Nat. Math Savil. Lect. 1. Eucl. Not to mention a discourse to the same purpose which may be seen at large in his contemporary Cebes, to whom of the Socraticques I shall add only Menedemus, who being told on his death-bed, That he was a happy man that attained to what he design'd; answered, πολὺ ὑμὲν τὸ ἐπιθυμεῖν ὧν δεῖ, that he was happier who desired not more than he ought; which puts me in mind of an observation (much to our purpose, which those which will hardly

ly believe should seriously consider, gathered by Dr. M. Causab. Emb. p. 60. out of the Author of the History of the Council of Trent,) *Solenne in Confinio mortis positis res humanas ex ignota quadam & supernaturali causa fastidire*, That it is an usual thing for men however ensnared in the world all their lives, at their deaths to loath the things of it, from an unknown and supernatural cause, meaning no doubt depth of Prudence and height of Religion.

10. The founder of the Academy Plato, who was surnamed *ῥεῖος*, though the acuteſt and ſmoothest writer of his time himſelf (*Quint. inſt. orat. l. 1.* *ῥεῖος*.)

yet when ſick was more taken with this plain verſe of Epicharmus *ἀλλὰ αἰὲν οἱ θεοὶ &c.* *The Gods alwayes were, and always will be, their being never beginning and never ceaſing,* *Aug. 8. c. D. c. 11. car. ſigon: de temp. Ather. Xen. l. 3.*

than with all his own *ἀπομνημονεύματα*. *Pha. vor. l. 1, comment.* *Plato died crying* *v̄ςς, v̄ςς.*

composition; of all which, he ſpoke of none with more complacency then that

that of *providence*, of which he made the first excellent discourse in *Greece*; of whom its said, that in his latter dayes reflecting on the follies of his former (ὡς ἔδ' ἐν οἴδῃ πλὴν σκυθεαπάζειν μόνον) that he knew nothing but only to be sad, considering that his body he made so much of, should be dried up into dust, and the soul he so much neglected should fly up through the Air to the eternal Mansions he thought it came from, to spend a life in the contemplation of God and its self, being perswaded both by the tradition he had received from those before him, and from his own experience,

Gro. An. l. 1. Christ. Rel. vid. Chalسيوم in Trin. p. 24. ed. Mewr.

that there were two Principles of all things, *God* and *Matter*, ascribing in his *Timaeus* p. 1047. Ed. Ficini

the production of the world to the goodness of God, of which he saith ἀρεῖς δὲ γεννᾷ καὶ λίσσεται, &c. That the most excellent Being could not but produce the most excellent effects, and that time was the shadow of eternity; as the end of good men is the being made like to God in a separated state,

state, adding that he restrained people much from injuring one another with the thought of future state, telling them very seriously, that they should find at last that there was nothing profitable or becoming, that was not honest; and here it will be seasonable to insert intemperate *Polemon*, who coming drunk either to *Spencippus* his school (who chose, upon reading a discourse of immortality to suffer death rather than a debauch) or *Xenocrates* his Auditor, when the good men were reading a lecture of Temperance, would say ever after, that he could not get this sad thought (*that he should be thirty years a beast*, and was uncertain whether he should have one year longer to live a man) out of his mind; wherefore *Crates* threw away all his estate that he might be a *Philosopher*, and make the right use of his life, which he said was no other than a contemplation of death: And *Crantor* gave himself so much to the study of good and evil with their consequence, that his book of that subject bequeathed by him to posterity, is by *Cicero* and *Panatinus*,
Master

Master or Friend to *Tubero*, called *non magnus*, at *aureolus*, et qui ad verbum, *ediscendus*. At the reading of which *Carneades* (who disputed many years against the motion of good and evil) and *Chefilans*, (who protested he knew for many years nothing that was good, but what was pleasant ; and nothing that was evil, but what was unpleasant) both durst not die sober without a great draught of Wine, because they said no voluptuous man could go in his wits to an invisible state. And to mention

Athen. l. 13. c. 23.

on no more *Platonists* :

Bion, a *Cynick* indeed rather than an *Academick*, said, that the torments of evil men in the other life were greater than any man imagined in this, and though he had defied the Gods a while, deriding their worshippers and never vouchsafing to look into their Temples, yet when he fell sick he tormented his body with exquisite penance, as thorns, thonges, &c. μεταμένοι οἷς λ' ἐπημύμενον λείς τὸ θεῖον ; that he might repent of what he had done against the Gods, whose Altars he filled,

filled, when dying, with sacrifices, and their ears with petitions and confessions
 τοι γέμασθιν φρονῶν) *Laertius* feared in vain, then wise when he was just ready to say χαῖρε τῷ λᾶτι good morrow *Plutus*.

11. *A* *istotle*, when he came to the end of his *walk* and life, (however he was for the eternity of the world, thinking it inconceivable that

things should be any other otherwise than they are; *Elia. l. 3. va. Hist. c. 9 Vol. 17. and that there can be Curt. l. 8.*

no production but in an ordinary way of our generation, measuring the origine of the world by the present state of it) *thought* God was a separated being, the

cause of all motion, himself one *immoveable* and

therefore only eternal, that there was a providence which *Cracanthorp* proves at the same time that the

book *de Mundo* is his, and withal that reason *Providentia E-*

rasm. ep. l. 28. ep. nono Ludovives de Caus. Corrupt. vid. Arist. Dori Evafta. p. 111.

C

which

which he reduced into the exactest method and rules of any man, he could not pitch upon a greater comfort in a dying hour, than that of *Ens entium*, *mei miserere*, Thou Being of Beings, have mercy upon me. Yea, *Ocellus Lucanus* himself (to whose Book $\omega\pi\iota\ \tau\ \tau\epsilon\ \pi\alpha\upsilon\tau\omicron\varsigma\ \phi\upsilon\sigma\epsilon\omega\varsigma$, *Aristotle* was so much beholden, though he acknowledges not by whom he profited,) saith, That though he could not see how the World had a beginning, yet could not he dye without fear and reverence of one by whom all things had a beginning.

2. His Scholar *Theophrastus*, in *Laertius*, having bewailed the expence of time, gave this reason for it, viz. That we are so foolishly sensual, that we begin not to live, until we begin to dye. *Cicero*, who called him always his delight, in his *Tusc. quest. l. 4.* saith, That *Theophrastus* dying complained of Nature, that it gave long life to Creatures whom it little concerned to be

Suidas in voc.
Theophrastus,
Athen. $\omega\pi\iota\ \sigma\pi\epsilon\iota\varsigma\ \kappa\epsilon\ \pi\alpha\upsilon\sigma\epsilon\iota\varsigma$ vid. *Causab. in Theoph.*
Char. Proleg.

be long-lived, and so short a life to men, who are so much concerned, weeping that he no sooner saw this by much study and experience, but he must dye, saying *κενὸν βίη πλεῖον τῆ συμφορῆς*, That the vanity of life was more than the profit of it; I have not time to consider what I *should do*, (speaking to those that were about him at his death) *you have*—which words struck so close to his Scholar and successor *Straton*, that he studied himself to a *Skeleton*, about the nature of spirits, the glory of *Dequil. accuti-* Heaven, the chief good, *ssime scrip-* and the blessed life, *sir.* which because he could not comprehend, he desired it should comprehend him. *Cic. in Lucullus Plut. lib. πρὸς κολωτήν, Euseb. in Chron.)* and to his successor *Lycon*, who said on his death-bed, That it was the *Videt Athens, l.* most foolish thing in *12. c. 270,* the world to repent, and *271.* wish for, as most men do, that Time which cannot be recalled;

led; to whom I may add out of *Cal.*

Vid. I. har. var. Rhodiginus, l. 29. c. 5.

Demetrius, who said,

histr. 12. c. 43. That when he was a

child at home, he revered his Pa-

rents; when a man abroad, the peo-

ple and the Magistrates, and when an

old man and retired, himself: which ad-

vice being followed by *Heraclides*, when

he felt himself sick, put him upon writ-

ing his Books of the Heavens, of those

who are in hell, of Temperance, Pie-

ty, and the chief good.

12. Among the *Cynicks*, 1. *Antist-*

henes, who though in jest, he bid the

man who was discoursing of the happy

state of men in another world, die him-

self; yet afterward he used to assert

μαρομῆν μᾶλλον ἢ ἡδείν. That he had

rather be punished with madness than

enjoy pleasure, adding, when sick,

this sentence; *τὰς πολλομέδους ἀθανά-*

τας εἶναι δεῖν ζῆν εἰσθεῶς καὶ δικαίως,

That those who would

be hereafter immortal, *Laertius 139.*

must be here godly and

just.

2 *Diogenes* grounded all his Cynical and austere regards of this world upon this pleasant contemplation, *τὸ δὲ πᾶντα*, &c. That all things were the Gods; and that wise men were the Gods friends, and therefore that all things

Vid. Vocebus Antisthenes, c. t. Diogenes et Elian var. hist. 10. c. L. 6. Diogenes Laertius. l. 6. p. 146. 147. &c.

belonged to wise and good men, whom he thought the image of the Gods. To a man on a sick bed complaining that life was a sad thing; he answered, Yes a bad one is so, because it is but a tampering of the body, when it should be the exercise of the Mind; which he inculcated so much to his Auditors, that his disciple *Monimus* counterfeited himself mad, that he might be at Liberty from his Master, to study Truth and Vertue, (abhorring Luxury and Drunkenness, as madness indeed,) with *Crates*, who comforted a mocked but good man with these words, *τὰς καὶ ἀγαλάντας*, &c. Those that make themselves so merry with thee, thou shalt see one day sadly calling thee, the Blessed man for thy

Vertue, and themselves wretched for their *Sloth*, thou being one of those good men who want few things, because they are like the Gods that want nothing.

3 Indeed Religion had such a power over these *Cynicks*, that one of them by name *Menedemus*, as *Laertius* calleth him, and *Menippus* as *Suidas* (*in verbo Deo*), out of a zeal against the looseness of his time, walked up and down in the habit of a Fury, declaring himself a Spectator of mens exorbitances on Earth, sent on purpose to be a witness against them in Hell.

13. The *Stoicks* among whom *Zeno* was looked upon as the *Guid. in voc. Je-* Chieftain, came after a *strot.* World of reasonings, (which you will find in *Tully*, *Seneca*, *Antoninus*, *Lipsius*, *Plutarch*, *de com. notion. ad Stoicos de placitis Phil. Epictetus*, *Hierocles*) and subtlety (which you may observe in *Diog. Laertius* his *Zeno*, l. 7. p. 185. & ed. Rom.) To these great conclusions,

1. That

1. That the great end of man was to have the pleasure of living according to right reason, the daughter of Jove, the great moderator of all things, to whose will it is good mens pleasure and all mens necessity to submit.

2. That vertue is the regulating of passions and affections, by reason: for indeed I think the Stoicks did no more aim at the destruction of natural affections, by their discourses of apathy, than Saint Paul, by his exhortation, to mortifie the flesh with the affections and lust, both aiming at the reducing

Lumb. to l. 3. dist.

15. Aq. p. 3. q.

15. art. 4. Lad.

l. 6. c. 14.

of the disorder, and the raising of the nature of our faculties, that the wisdom of vertue should so compose and consolidate the mind, and settle it in such stability and resolution, that it should not be bended from the right, by any sensitive perturbations or impulsions.

3. That the consequence of goodness, was calmness and serenity; and of evil, fear, bondage, grief, stupidity.

Aul. G. l. 19. c. 1. Cic. Tuf. 4. l.

4. Sen. ep. 85. de

Ira. l. 9. c. Cic. de fin. l. 4. Aq. 22. de. q.

24. Art. 2. 3. Clem. Alex. Padag. 2. 13.

Laert. Zeno l. 7.

4. That that was only good, which was honest, desirable for it self, satisfactory, and lasting.

5. That nothing base was truly pleasant.

6. That all disorders of the Soul proceed from misapprehensions of the understanding, and continue by disturbing and clouding reason, which they say is in them, instead of God, whom it representeth, they say, so as he is wicked, that dares displease him, and he a mad man that dares doubt of him.

7. That the good man is free and happy in the worst condition, and the bad a slave in the best, virtue being sufficient in it self to render

Vid. Ph l. ἀγα-
θὸ ἐλευθεροῦς.

der happy, and vice so to make men miserable, and that all things are unalterably ordered by the eternal mind: In testimony whereof a man need only go over the several Titles of *Chrysippus* his sober and good books mentioned by *Laertius* in his ninth book, which I will not transcribe, *ne Chrysippi, Sarinia compilasse videar*, being contented with that of *Horace* concerning *Homer* and himself, *Quid sit pulchrum, quid turpe, quid utile, quid non plenius & melius Chrysippo aut Grantore dicit.*

14. *Pythagoras* (who travelled into *Aegypt* for Learning; and if we may believe *Origen. Clem. of Alex. Porph.* and others to be seen in *Selden's* book *de jur. Nat. el. gentium apud. Hebraeos*, l. 1. c. 2. converse with the *Jews* in *Chaldea*, yea, and if we listen to *Vossius*, c. 6. Sect. 5. *de sectis Philosoph.* with *Elisha* in *Mount Carmel.*) Summed up his observation into this conclusion.

That there were two principles of all things τὸ ποιητικὸν καὶ εἰδικὸν ὅπερ ὅτινός ὁ Θεός, &c. An active and a forming principle,

Vid. Jamb. Sect.

Pyth. comment.

Symp. ut et. Ar-

rian in epiët. Mal.

vit. Pythag. Al-

drovandum. 9. de

lib. D. Laert.

principle, which is the Mind or God by all to be worshipped.

2. The other τὸ πα-
θητόν, &c. the passive principle, which was not to be regarded. 2.

That he himself came from the infernal Man-

sions some years past, and must return (see *Horace Carm. l. 1. Od. de Archita Ta-*

rentino. 3. That he had found one to be the beginning and end of all things, which he said were managed by fate as men were by providence. 4. That there

should be a separation of souls, their pure immortal Souls being carried up to the highest seat, and the impure to the lowest in the World, never to approach the

other, always to be tor-

Latr. 2. p. 21. mented with furies and

Herod. Thal. chains, among them-

c. 44. Plin. l.

17. c. 5. l. 27.

l. 24. c. 17. Arsen. in po. Aphth. Hier, Apol.

ad Ruf. Herod. Enberpe Gregor. Gyrat. de

Pythag. Simb. Hier. in quest. ad Hebidiam. A.

Gell. l. 3. c. 11. Luc. Dial. Plut. de placitis Plut.

selves

selves; and *Plutarch* brings in *Pythagoras*, asserting the immortality of the Soul, and giving this quaint reason for it $\delta\epsilon\iota\chi\theta\epsilon\iota\varsigma\ \tau\epsilon\ \pi\alpha\nu\tau\omicron\varsigma\ \psi\upsilon\chi\eta\nu\ \alpha\nu\alpha\kappa\omega\rho\epsilon\iota\nu\ \pi\rho\omicron\varsigma\ \tau\omicron\ \omicron\mu\omicron\gamma\epsilon\nu\epsilon\iota$, because it must return to the Soul of the World as to the first and most perfect of its kind.

5. That the greatest good or evil amongst men, was opinion or persuasion. *Empedocles* one of his followers, hearing a discourse of the immortality of the Soul, in his old age threw himself into the flames of *Ætna* to enjoy it. (*Suidas in voce* $\epsilon\mu\pi\epsilon\delta\omicron\upsilon\kappa\lambda\eta\varsigma$ *ep. de arte poet.*)

15. When *Heraclitus* had all his life-time *Suidas* *Plin. c. 19.* wept at the folly of mankind, he was at last asked this question, wherein consisted true wisdom? to which he gave this answer, $\epsilon\iota\ \tau\omicron\ \sigma\upsilon\phi\omicron\nu$, that it was the only wisdom in the World to know that mind that governed all things, and (to use his friend *Xenophon's* words, *Laer. p. 24. 1.*) is all eye, and all ear, all things at once, Omniscient, Omnipotent and Eternal

Vid. Sta. rel. & som. Gr. cl. Lat.

and

and as *Melissus* thought (in *Simplic.* his Comment on the first of *Aristotle's* *Physics*) not to be rashly spoken of, because not fully known.

16. And when *Democritus* had all his life time laughed at the folly of mankind, he at last stated the happiness of man, to lye in the serenity of the mind; and being to dye, he prolonged his life by many applications for three days, that he might live to pay his devotion to the great goddess, and depart upon her solemnity: Yea, when he and *Epicurus*; loathing the absurd notions men had by poetry, &c. entertained of the heathen Gods, (for they with *Dyonisius*, *Diagoras*, *Theodorus*, and others, then called *ἄστροι*, *Atheists*, got that name rather by jeering the ridiculous Polytheism of those times than by denying that Religion which is supported by the consent of all times) set their Philosophical wits on work to salve the appearances of nature, without the true God; by asserting the beginning of the world, from a lucky confluence of infinite little particles, called *Atomes*, and that so confidently that *Lucretius*, who

who put those *Atomes* into the best order, and acutest Poem of any I know, in his shrew'd book *de natura rerum* (but be it remembred, That that great and witty *Epicurean* lived and dyed a mad man, (and I think with *Mirandula*, there is no *Atheist* in the world in his wits) *Geneb. Chron. l. 2. Pet. Crinit. de Poetis latinis, l. 2. c. 19.*) affirms *Epicurus* to be the first Gyant that *tollere contra est oculos ausus*, that durst encounter and did overthrow that notion of the Gods, that had for so many years oppressed, and kept under the free thoughts of men; Yet *Cotta* in *Cic. de nat. deorum l. 1. c. 86.* reports that they were so far from gaining their beloved ease pleasure, and the carnal security of the beast which perisheth, that never was a School boy more afraid of a rod than one of them, *Epicurus* by name was of the thoughts of a God and Death, *nec quenquam vidi* (they are *Cottas's* words). *qui magis ea quæ timenda esse negaret, timeret, mortem dico & deos.* So hard it is (saith Master *Stillingfleet* upon these words; excellently, as he doth in all his discourses (whose life God long preserve,

preserve for the good and service of his Church) for an *Epicurean*, even after he hath prostituted his conscience, to silence it, but (whatever there be in the air) there is an elastical power in the conscience, that will bear its self up notwithstanding the weight that is laid upon it. Yea, *Epicurus* his followers confess that it is to no purpose to endeavour the Rooting out wholly of the belief of a Deity out of the *World*, because of the *unanimous consent* of the *World*, in it; and there he admits this as a principle *quod in omnium animis deorum notionem impressit ipsa Natura*, that Nature it self had stamped an *Indea* upon the minds of men, and that upon this ground, *cum enim non instituto aliquo, aut more, aut lege sit opinio constituta, manet atq; una omnium consensio, intelligi necesse est Deos esse, quoniam insitas eorum, vel potius innatas cogitationes habemus; de quo autem omnium natura consentit id verum esse necesse est; i. e.* (They are an *Epicurean's* own words) Since the belief of a Deity neither rose from Custom, nor was enacted by Law, yet is unanimously assented to by all mankind, it necessarily

necessarily followeth, that there must be a Deity, because the Idea of it is so natural to us, that though it be very troublesome to many men, yet could it be laid aside by none as it might, if there had been no God. For as the *Stoicks* urge very well, if there were no God considering the wishes of some and the abilities of others, to overthrow such a false notion, *Non tam stabilis opinio permaneret, nec confirmaretur diuturnitate temporis, nec una cum seculis etatibusq; hominum inveterare potuisset. Cic. Nat. deor. l. 2. vid. Gassen. Tom. 2. l. 3.*

17. Although *Protagoras* the Sceptick begins his Book of the Gods in this doubtful manner, *ἀπὶ δ᾽ αὖ ὅχ μὲν ἔχο εἰδέναι*, *Laer. 150. and* &c. As for the Gods, I 153. know not whether they be or be not; yet he and *Pyrrhon* the Master of the Scepticks being asked, Why they walked alone so much? answered, That it was to meditate how they might be good; And being urged again, What necessity there was of being good, since it was not certain that

that there was a God? They used to reply, It cannot be certain there is not, and it being an even lay between the serious and good, and the vain and bad man, that there is a God, though upon woful odds, the good man hazarding only the loss of his lusts, (which it is his interest to be without) or at furthest, some little advantage, being in this world at more rest and inward serenity, more healthful, respected, befriended, secure and free; and in the other, if there be not a

*Dr. Tillotson,
&c. A man born
to add Perspicui-
ty to the strength
of Religion.*

God, as happy as the bad, but if there be, infinitely as much happier, as an unspeakable and eternal blessedness is beyond extream and endless Torments.

So that (as an excellent Person saith)
 ' If the Arguments for and against a
 ' God were equal, and it were an
 ' even Question, Whether there were
 ' one or not; yet the hazard and dan-
 ' ger is so infinitely unequal, that in
 ' point of prudence every man is bound
 ' to

‘to stick to the safest side of the Que-
 ‘stion, and make that his Hypothesis
 ‘to live by. For he that acts wisely,
 ‘and is a thorowly-prudent man, will
 ‘be provided, *in omnem eventum*, and
 ‘will take care to secure the main
 ‘chance, whatever happeneth: But
 ‘the Atheist, in case things should fall
 ‘out contrary to his belief and ex-
 ‘pectation, he hath made no provision
 ‘in this case. If, contrary to his con-
 ‘fidence, it should prove in the issue
 ‘that there is a God, the man is lost and
 ‘undone for ever. If the Atheist, when
 ‘he dyeth, finds that his Soul hath only
 ‘quitted its lodging, and remains after
 ‘the body; what a sad surprise will it
 ‘be, to find himself among a world of
 ‘spirits entred on an everlasting and an
 ‘unchangeable state!

Yea, *Pyrrhon* himself would often
 repeat that of *Euripides*, *τις ἢ οἶδεν εἶ το*
ζῆν, &c. Who knoweth but to dye is to
live, and to live is to dye? and therefore
Epicurus himself in his letter to *Menece-*
us, saith, he observeth him a fool who is
 vain at death, wherein because of the con-
 sequencē (*μνεσμον εἰπὲν τὸ μέλλον*,
 saith

faith he) There is no jesting, it being of infinite concernment to be serious; In fine, it appears from Raymundus, Berganius, Theol. gentium. Raym. de Sabud. Theol. Nat. Steuchius. Engusb. Perenni. Philos. and others, That all the learned men in the world found, as Cic. de Nat. deor. l. 1. et. de leg. 2. that the notion of God and Religion is the first notion that is engraven in, and the last that is defaced out of the minds of men; and that, take away the being and providence of God out of the World, you take away all reason, faith, vertue, peace, yea and humane society; yea all men, though never so barbarous and brutish, have been Religious; and though they had neither Arts, nor Laws, nor Letters, yet had Gods. See Benzon Hist. de occid. India. Acostas, both Eman. and Joseph. Hist. Nov. orbis. Chr. Acost. ep. de. Reb. Ind. So authenticke is that of Tul-

Tus. quest.

ly, Nulla gens tam barbara, nemo omnium est tam

immanis cujus mentem non imbuerit deorum opinio; multi, de diis prava sentiunt, id enim vitioso more effici solet, omnes tamen esse vim

☉ *naturam divinam arbitrantur. Nec vero id collocutio hominum aut consensus efficit, non institutis opinio est confirmata, non legibus; omni autem re consensus omnium gentium lex natura putanda est; and elsewhere, Gentes licet qualem deum haberent ignorant, tamen habendum sciunt.*

There is no Nation so Barbarous, that hath not some sense of a Deity; many have odd imaginations of the Deity from ill habits, but all find there is a Divine Power by pure Reason, &c. Thinking it unreasonable, as the same Heathen goeth on, that all men should believe there is a mind and reason in themselves, and none in the world, and that there should be such a glorious order of things, and none to be revered for it; See *Iust. in serm. ad Gent.* quoting *Orpheus, the Sybils, Sophocles, Hom. &c.* to this very purpose. So that we see there was never any man, that to enjoy his pleasures stifled his Religion; but at last after thoughts of Religion, stifled his pleasures. This being one argument of the Divinity of the Soul, which is another argument of the being of God, that it can and doth correct

correct sooner or later, loose mens imaginations concerning this World, and the next; And that reason doth at last form apprehensions of things quite different from those conveyed at first by sense. But how can any man live securely upon the principles of *Atheism*, when those commonly thought *Atheists*, as *Heraclides*, *Ponticus*, *Anisthenes*, *Democritus*, *Protagoras*, &c.

Euse. Chron. con. have written Books
Possess. Bibl. περὶ τῶν αἰδῶν, of
 those in the invisible

state; nay, the punishments which wicked men must look for in another World, though never so secure, and the rewards good men may expect, though never so much discouraged, were so inwoven into the first thoughts of men, and looked upon as of so great concernment to common life, and society, that the *Jews* who have kept the Tradition of Religion the best of any, do say that Heaven and Hell were one of the seven things created before the World, See *Talmud. Tract. Nedarim. & Pesachim. & Pirt. R. Eleas. c. 3. Chalde. Paraph. in Gen. 2.* and the knowledge of the eternal

to a Careless World. 63

nal in the other World was of so much consequence, that *Eris* and *Pamphylus*, are by *Plato Rep. Antillus*, and *Timarchus Thespesius* by *Plutarch de sera dei vindicta*, *Aristaus* in *Herodotus* in *Melpomene*. The Woman in *Heraclides* his Noble Book

Val. Max. l. p 8:

Massom. Scip.

vid. Euseb. pre-

par. evang. l. 11.

c. 35, 36. Hesi-

ch. de Philos.

οἱ ἀπύχοι, as *Pliny* call-

eth it, *Hist. Nat. 7. c. 52.* all grave Authors, not to mention instances of the like nature in their Poets, *Orpheus*, whom *Homer*, *Plato*, as little as he loved them, See *Virgil. Enc-*
called πατέρας τῆς

συνείας, ἢ ὑμῶνας, are

brought in coming from the dead to declare their state there, which they would not believe while they were living; it seems as most men when dying endeavour, so all, when dead, would return if they might, to perswade those to be religious that are alive. And the words of the rich man in the 16. of *St. Luke*, (*I pray thee therefore that thou wouldest send him to my Father's house; For I have five brethren, that he may testify unto them, and they*

they come not to this condemnation,) are not the words of any one man, but the words of all men in the eternal State, who could wish men did believe what they feel; which if they had believed, they had not felt; and that when they are gathered to their Fathers, they are gathered to a future state, τὸν μέλλοντα ὥσπερ αἰῶνα, as Procopius have signified an invisible state interprets that phrase, since they were *Mundum Animarum*, words. Broughton. the World of Souls, as the Jews (עוֹלָם הַנְּפֻשׁוֹת)

say, where Religion hath been much corrupted, people have been afraid to speak or do any unhandsome thing near the dead before they were buried, because they thought their Souls fluttered about the bodies till they were laid in their graves, and would tell all they saw or heard as soon as they came into the invisible state, (*Bar. Nachomi in Beresheth. Rabb. c. 22. Talm. Sandedrin. c. 4. & Misdrain, de anim. Nadab, Abihu, Naboth, Homer, ll.*)

A late learned man of our own, observing a new notion

of *Sheol*. in *Maimonides*, Dr. I. W.

D. Dub. l. 2. (of which

he saith we had a greater account, if learning had not lost 12000. excellent Jewish books at *Cremona* and other parts of *Italy*) hath this remarkable passage

out of *R. Sam. Ebn. Tibbor*, an old man dying said to those about him, that he had been asleep all his life, and that he

was now awake, and there was no sloath, ease and folly, but in this world; whose words the Author concludeth in these words, *כל שחלל ויהשחלל* &c. but

do you thoroughly weigh these things.

And what did he see when awaked?

even an eternal state, of which *Hippocrates* saith, *De diata*, that which the com-

mon people think is born, comes only out of the invisible state [*ἐξ ἄδ' α*, they

are his words] and what they think is

dead, goeth only into that state whence

they came, *κύκλος ἀδ' α*, or the e-

ternal circle of things

returning to one as *Hym. 3.*

they came from one, as

Museus writes: the *ἐξ ἰοδ' α* *παλιγγενεσία*

of

of *Pythagoras*, and the *Rota in aeternum circumvoluta* in *R. Jonas* his *Porta Paenit.* fol. 42. Nay that great man among the Heathens, whom *Hierocles* makes a parallel to Christ among the Christians, *Apollonius Tyaneus* perswaded *Valerian* in a letter to him (to be seen in *Cujacius* his pretended latine version) that the dead were not to be lamented, for they exchanged not
Plat. Enn. 1. l. 8. company but place,
 (*Plato* calleth Death some where $\chi\omega\rho\acute{\omega}\nu \delta\iota\alpha\mu\omicron\iota\beta\eta\nu$) by going to the $\pi\rho\alpha\tau\eta\rho\sigma\iota\alpha$, the first being, whom he calleth $\Sigma\epsilon\acute{\upsilon}\varsigma \delta\iota\acute{\alpha} \pi\acute{\alpha}\nu\tau\omega\nu \acute{\alpha}\iota\delta\iota\omicron$, the God to be feared by all. *Clemens Strom.* 3. p. 433. brings in an old man out of *Pindar*, giving this reason of his chearful death, ($\delta\sigma\epsilon\iota\omicron \delta\sigma\iota\varsigma \iota\delta\omega\nu \epsilon\kappa\epsilon\iota\nu\alpha$, &c.)
 3 happy is he who having seen the common course of this upper world, goeth into the lower, where he may understand the end of Life, and see the beginning of it. Another sick man is mentioned by *Salmasius*, somewhere, who could not quietly die till he understood what the meaning was of $\delta\acute{\omicron}\mu\omicron\iota\sigma\iota\nu \acute{\alpha}\iota\delta\alpha\omicron$, $\pi\acute{\omicron}\lambda\alpha\varsigma \acute{\alpha}\iota\delta\alpha\omicron$, in *Homer*, *Domus & porta Lethi*,

Lethi, the house and gate of Hell, in *Lucretius*, *Virgil* and *Emmian*; and that some knowing men of that time being by, answered him, that he could not know it, because he had not purged his Soul, this being one of the mysteries that were not to be understood by the τοῖς μὴ τοῖς ψυχὰς καθαῖσαιμένοις) men that had not made it their business to purge their Souls, (*vid. Causab. excerp. ex codice Cesar.*) the pure among the Jews and Greeks understanding the two everlasting Seats of the Vertuous and the Vicious, *R. Eliaz. in Pir. c. 3. Gualman not. ad vit. Mosi*) the one North, and the other South, where the Souls of good men, after three tryals, being freed from all their bonds, leap for joy, and are carried on high. *Diodorus Siculus* placeth the judgment of the unjust, and the enjoyment of the just in the invisible state, whereof *Rabbon Jochanan Ben. Saccai in Gemar, Berachoth, fol. 27. 2.* as he was a dying, said, he had before his eyes two wayes, the one leading to Paradise, and the other to Hell: the last of which places, is represented by all the world, as full
D of

43 Fair Warnings

of tortures, furies, [called *τελχιμας* and *αλγεονας*, in *Plut. de defectu Orac.* See the same notions in the Talmud or heap of disputations, like those of our Schoolmen upon the Jewish Law, *Tract. Rosh Hashannah*, c. 1. fol. 16. p. 2. See *Maymon*, well skilled in both Talmuds in cap. 10. *Sanderim*. See *R. Abdias Sphar-nus* the great Physitian in *or Hashem*. p. 21. Nobly describing the blifs of good men after death.] The book of *Moses* his life fol. 23. p. 2. brings in God encouraging *Moses* to die, by the same description of Heaven, and the everlasting happiness of good men in it, that *Pindar* hath in the 2. *Ode* of his *Olimpiads* concerning the blessed, and that is the same with *Saint John. Revel.* 21. 21. 25. 7. ult. 21. And *Moses* chiding his Soul for its delay in going into the Society of Cherubims and Seraphims under the throne of the Divine Majesty, of which *Joseph Ben Perat R. Mekir* in *Augath Rochel*, *R. Ephodi.* in *D. Dub.* c. 70. *R. Shem. Tobh. Eben. Esdra. R. D. kimchi*, that King of *Gram*, and deadly enemy of Christianity in *Psal.* 110. *R. sal. Ben. Gabirol*, the famous Jewish

Jewish Poet in *Keiber Malcutb*, whose words are *Nwy* &c. the seating of just Souls under the throne of glory in the bundle of life, with a state of perfection is the *futurum ævum*, the future state into which *R. Jonah ben. Levi* in his *Tikune Sockar* fol. 63, Col.

1. et. 2. affirmeth that most of the *Rabbies* said, they were to go when dying as do most of the *Talmudists* as we may find in Constant L. Emperour; who made a key to them; yea, and *Mahomet* himself in his *Alcoran*, that *Ooglio* of *Judaisme*, *Græcisme* and *Neorianism*, sur at 2. ver. 22. as in his dialogue with *Sin*

nan discourseth of a blessed state of good men begun in the inward pleasures of good men here, and perfected in their everlasting pleasures hereafter. It is a great argument to all men to 3 live as if they believed a future state, that these men who had so little knowledge of it, by reason of their corrupt reason, as to describe it foolishly, yet had so much knowledge of it by natural reason, as to own it, and that so far as to believe that all the poetical descriptions of *Paradise*, and *Elizium*, in

the Hebrew and Arabian Authors in the Greek and Latine Poets are *Allegories* of a more Spiritual State, and so the Persian *Ali*, and his faction understands *Mahomet*; and divine *Plato* in many places understands the *Hellenists* expressing (in *Phædro*) the feast of the Soul in contemplating the first and real Being, as divinely as the Jews do, the happiness of it in the beholding the *Shecinah*, or the light of the countenance of the King of life, or the Christians in the beatifick vision: and concluding that all good men have a share in that as confidently as the Jews affirm בל יטבאל, &c. that every Israelite hath a part in the world to come; all men with *Socrates* expect a future judgment, the good for a happy sentence, the unjust, the Infancibles, the incorrigible for an unhappy one to be (αἰετὴν ἀδίκων δόματα καὶ νεκρὰ τέμνειν) to unjust men everlasting monuments and examples, that common sentence of the *Rabbins* being the common sense of mankind יין. &c. there is no place after death for repentance: so much there was of the sense of

of Religion upon these men, otherwise ignorant enough, that a learned Arabian, when dying, considering the contradiction of the practises of men in this world with the notion all men have of another World, breath'd out his soul in this wish, *Sit anima mea cum Philosophis* : Be my soul with the *Philosophers* : The same man being pleased much with the *Aegyptian Heroglyphick* of the Soul, which was a *Pyramis*, and the correspondence thus, As a *Pyramis* (if it be turned about its *Axis*, the *Axis* continuing still the same is *Geometrically* transformed into a new solid cone. So mortality having gone its rounds, as it were in this circle of time, upon the im- See Mr. Joas
movable center of the Grey. ser. de res.
soul shall become a new
Body and unite again.

In a discourse concerning the resurrection had before *Julius Caesar* the 7
Emperour, at which *R. Gamaliel* was present, *Cleopatra* the Queen asked *R. Meir* and said, we know that they that lye down shall live because it is

See Camer. Hist. med. c. 37. Sym. Groular. Hist. mem. 2.

written, and they shall spring out of the City like the herb of the ground, but when they stand up from the dead shall they rise up naked

or cloathed? he said unto her, *Valmichomer (i. e. argumentum a minori ad Majus, aut e contra)* from the Wheat; the Wheat is buried naked, and yet riseth up very well Clad, how much more the just men who are buried in their Cloaths; *Cesar* said to *R. Gamaliel, &c. Talm. in sanded. c. 11. fol. 90. 6. apud. Greg. Nat. p. 128.* I will conclude this part with a remarkable saying of an *Arabick* Commentator upon the *Turkish Alcoran*; he that desires to escape Hell-fire and go to Paradise, let him believe in God, and the day of judgment, and doe to every man as he would be done by; What saith the careless and debauched man to this? doth he think to be without those thoughts that all mankind hath if he thinks he shall be possessed with them as men are, when dying will it not be a torment to him that he thought

not

not of them sooner; and that he can only think of them then when it is too late: Is there greater torment in the World then for a man on his death-bed to be racked with the consideration of his eternal state, and to reflect how often he was told it would come to that, and that all men sooner or later have, those thoughts; how possible, yea how easie had it been to prevent them, how seriously God and men warned them of them. Good God! that men will not imbrace Religion, when they see they cannot avoid; that men will not come under the yoke of it, when all men doe so, or else at last come under the torments of it: What think you? will you stifle religious reflections then as you doe now, you cannot doe it, because your fond imaginations and conceits, your foolish hopes, all that ill grounded peace within, all your carnal mirths and recreations, all your sensual delights and contentment which assisted in the diverting of these thoughts will fail you, and you will be left alone to dwell with your pain and conscience.

Sect. 3.

You see the wisest in all Ages at their death, when they were freest from design, owning that Religion which they did not consider as they ought in their lives, and they were too many, and too wise to be imposed upon; see the greatest doing the like, though too great to be otherwise over-awed or frightened.

I. *Nimrod* the founder of the *Assyrian* Monarchy, who from his dominion over Beasts, whereof he was a mighty Hunter, advanced the first to a government over men (A-
 נֶפֶשׁ דָּרָגָה
 תַּעֲרִידָה
 אֶפֶת.

barbinel in par. Noach;) Epith.

acknowledged in his later dayes God's power over him as great as his over his subjects, wherefore he Instituted the worship of the Sun and Stars the greatest Instruments of God's Government,
 (and

Vid. Lysis. dissert. (and many are of opinion,
9. Aug. C. D. That the Heathens worshipped not the
c. 24. Sir. W. creature, but God ap-
Rawl. Hist. pearing in them in di-
World. b. 1. vers wayes of admini-
 strations, but the same

Lord working all in all) and when carried
 away by Spirits at his death, as *Ammius* in
 his *Berosus* relates the story, he cryed out,
Oh! one year more, Oh one year more, before I
must go into the place from whence I shall not
return. What you are born to do, do
 while you live; as who should say with
Solomon, Whatever thine hand findeth thee
to do, do it with all thy might, for there is no
knowledge nor understanding in the grave whi-
ther thou art going.

2. *Ninus* the next from *Nimrod* save
Belus, the time, place, manner of whose
 death is uncertain, hath
 this History (in *Colophonius* in *Phoenix* in *Athene-*
us his Twelfth Book)
viz. Ninus the great Em-
 perour, who never saw
 the Stars, nor desired it,
 worshipped neither Sun, Moon, nor

Vid. 2. Euseb.
chron. & Scal. I-
sa. 9.
 See *Gregory*
Assiman. 232.
 233.

Stars, never spoke to his people, nor reckoned them strong in eating and drinking, and skilful in mingling wines, yet when dead left this testimony among all men, viz. Looking on this Tomb, hear where *Ninus* is, whether thou art an *Assyrian*, a *Mede*, or an *Indian*, I speak to thee no frivolous or vain matters, formerly I was *Ninus*, and lived as thou dost; I am now no more than a piece of earth; all the meat that I have like a glutton eaten, all the pleasures that I like a beast enjoyed, all the handsome women that I so notoriously entertained, all the riches and glory that I so proudly possessed my self of failed, and when I went into the invisible state, I had neither Gold, nor Horse, nor Chariot; I that were the rich Crown of silver, am now poor dust.

Nay, There is a Tradition among the Jews, (in the Book *Maase Torah* quoted by *Munster* upon *Genesis*) that *Abraham* being brought before *Amraphet* King of *Assyria*, for burning his Father *Terah's* Idols, though but three years old, discoursed before the Tyrant, concern-

concerning the Crea-
tor of Heaven and
Earth ; Amraphel
proudly replied, That

it was he that made the
Heaven and the Host of Heaven ; If so,
said *Abraham*, say thou to the Sun, that he
should rise in the West, and set in the
East, and I will believe thee. *Amaphel*,
being exasperated with the Childs bold-
ness and discretion, commandeth that he
should be cast into the fire ; Out of which
God delivering the Child (whence the
Lord is said to bring him from *Ur* of the
Chaldees) : convinced the man, so far
as to make him worship God in the
fire.

Sardanapalus, that prodigy of *Effemina-
cy*, as wanton as *Cicero* observed his
name is, (as *Justin* writes) did nothing
like a man but that he Died as he did;
yet had a Tomb at *Anchialus*, which with
Tarsus he built in one Day, upon which
he ordered this Inscription, *Die, vive,
Eat, Drink, Play, &c.* All is not worth
this; his Statue being drawn flippin-
g the World.

Plus.

Phil. in *Herodotus* his *Enterpe* hearing that the Oracle should pronounce against him, that he should live but six years, and dye the seventh, the King hearing this, commanded that certain Lamps should be made for the Night-time, which he intended to spend in Jovialty whilest others slept, that so he might delude the Oracle, and live twice the longer by taking so much more notice of his Day; but when he was called to Dye, *Oh* (said he) *if I had thought I had thus dyed, I had not so lived.*

3. Senacherib going forth with his Army against *Egypt*, it came to pass one Night, that a plague of Mice came upon him and disarmed his Souldiers, by devouring their harness of leather, in memory whereof there was erected a Statue like this Prince in stone, holding a Mouse in his hand, with this inscription, *εις ἐμὲ, &c.* *Who ere beholdeth me, let him learn to be religious.* - How *Nebuchadnezzar* was taken down from the pride of a great King, to the despicable condition of a poor

poor Beast, till he lift up his eyes unto Heaven, and his understanding returned unto him, and he blessed the most High, and praised, and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his Kingdom is from everlasting to everlasting; that is, till he acknowledged the Most High to have ruled in the Kingdoms of men; is worthy all mens most serious consideration, as it is set down in *Dan. 4.* compared with the fragments of *Berosus* in *Josephus* 1. *Africanus*, *Eusebius*, *Scaliger*, and *Sedar olam Rabba*. As is the sad instance of *Belsazzar*, the last *Assyrian* Monarch, being greatly troubled, his countenance changed in him, his Lords astonished, his thoughts perplexed, so that the joynts of his loyns were loosed, and his knees smote one against another amidst the most Jovial entertainments of his most solemn Festivals called *συνέαι ημέραι*, upon the *Caldee* decree upon the Wall, *Mene, Tekel, Perez*, God hath numb'ed thy Kingdom, and finished it: thou art weighed in the ballance and

and found wanting; thy Kingdom is divided and given to the *Medes* and *Persians*. In the same night was *Belshazzar* King of the *Chaldeans* slain, *Dan. 5.* compared with *Scaliger's* notes upon the Greek fragments.

4. *Cyrus the Persian* left this *Memento* behind him to all Mankind (*Plutarch's Paral. 703. edit. Par.*) ὁ ἀνθρώπων, &c. *Whosoever thou art man, and whence-so-ever thou comest, (for I know thou wilt come to the same condition that I am in) I am Cyrus, who brought the Empire to the Persian, do not I beseech thee envy me this little piece of ground which covereth my Body.*

5. *Alexander the Founder of the Grecian Monarchy*, though he allowed himself all the excesses that a man was capable of, upon an imagination that he was a God, yet after he had experience of all things in the World, and his Master *Aristotle* had by his command studied the ground and bottom of all things in Nature, *Plutarch* and *Curtius* both testify of him, That in his latter dayes

Vid. Alex.

dayes he called the *Gymnosophists* to resolve him whether the dead or the living were most : How a man might become a God : How a man might live so as to dye well. And at last was so possessed with the sence of Religion, as to lye under so much trouble and disturbance of Spirit, as to look upon every little matter as portentous and ominous, and to fill his Palace with Sacrificers, Expiators, and Diviners, *ἔτας ἄρα δ' αὖρον μὲν ἀπρίσιν*, &c. So dreadful a thing (saith *Plutarch*) is unbelief and contempt of *Vid. Alex.* the Gods, which sooner or later filleth all mens minds (as it did *Alexander's*, who thereby acknowledged one greater than himself) with fears and terrors.

6. *Julius Caesar* conquered the Roman Empire, but not his own Conscience which troubled him with dreams and terrified him with visions, putting him upon Sacrificing, divining, and consulting all sorts of Priests and Augurs, though he found comfort from none, insomuch that a little before he died
he

he was as heartless as the ominous Sacrifice was that he offered, professing to his friends, that since he made an end of the Wars abroad, he had no peace at home, 3 for having despised as well all the Gods (particularly in his expedition against *Juba*,) as all men, although his Religious fears were not so

The Romans great as his murtherer
believed a providence, in that *Cæsar's* blood cried so
murderers loud that he could not
fell upon those very sleep for the noise he
weapons they thought he heard at
killed him with. his doors, and an apparition he thought

he saw in his Chamber, which told him it was his evil Genius, which he should see at *Philippi*, where he no sooner saw it, than in the Career of his Victory, he drooped, and retired to fall upon his own sword, that he might not fall by the Enemies: as in our own Chronicles, the young children of *Edward* the fourth, whom he is reported to have murthered, troubled *Richard* the third over-night more than *Henry* the seventh's Army did the next day 3

day, for he started ever and anon in his sleep, Crying out take away these Children from me. Religion can torment those whom it cannot reclaim.

7. It were worth our while to consider; why, so wise and so great a Prince as *Philip of Macedon* had one every morning to call upon him to remember that he was a man; why he was so afraid to be charmed with the sweets of life, as to be roused every day from sleep with the news of death; and why so puissant an Emperour as *Saladine* would have these words proclaimed to his Army, and communicated to posterity, viz. Great *Saladine*, Magnificent Conquerour of *Asia*, and Monarch of the whole East, carries away nothing with him to the grave, for fruit of his Victories, but only a shirt which covereth the mould of his body, and even this rag of linnen too fortune giveth him only to give the worms: *Fui, & nihil amplius*, I have been, and that is all.

To see the Emperour *Adrian*, celebrating his own Funerals, and carrying before him his Coffin in Triumph, when he lived; and when he was a dying,

dying, to hear him cry, *animula, vagula, blandula, &c.* Ah poor Soul, whither wilt thou go? is an Argument to all sober men, that though Riches, Honour, and Pleasures possess the imagination, yet Religion dwells in our reason; those things staying with us only during the age of phansie, and this lasting, during the time of our being; a consideration that may bring all men of *Guevara's* mind, that the most Courtly and pleasant lives are publick Courtier, and a Penances, and that a Recluse. A serious life is the only pleasure.

8. Nero having run up and down to all the pleasures in the world, to divert and suppress all thoughts of the deity, found it impossible, the apprehensions of God, in the midst of Theaters, feasts and sports, stinging his heart; if he slept on roses, or down, the dead men he had killed troubled him; he scoffed at Religion, and feared: one while he despised sacred things, and at another time they made him tremble with horror, in vain seeking all wayes imaginable

ginable for expiation, his Soul being torn with exquisite torments; wild as a stung beast a great while, and at last sottish as a tame one, beseeching the Senate to have so much mercy on him as to kill him, to save him the labour and horreur of doing it himself; who had not a more tormenting thought than this, that he was an Atheist notwithstanding the warning given him by the burning of *Diagoras*, the lice of *Pherecides*, the dogs of *Lucian*, the thunderstruck *Olympus*, and the fearful death of others that led Atheistical lives; (*vid. Diom. Prusæus Orat.*)

9. *Tiberius Cesar* in *Tacitus* had his sins so turned into punishments, "that he

An. 6.

"thought nothing would confirm men
 "more in vertue than to see wicked
 "mens breasts opened with their in-
 "ward wounds and gashes, where their
 "minds are tormented with guilt, lust,
 "and evil thoughts, as much as the body
 "is vexed with stripes; neither the
 greatness of his fortune, nor the pleasure
 of his diversions and solitudes, being a-
 ble to remove the punishments he car-
 ried

ried about him, insomuch that he doth profess his anguish to the Senate in these words; *Quid vobis scribam patres conscripti, aut quomodo scribam, aut quid omnino non scribam hoc tem-*

Suet. Tiber. c. 61. pore? Dij Deaque ipsius per-

dant, quam quotidie me perire sentio. And *Dion Cassius* in *Tib.* doth profess to the world his acknowledgment of the *πρωτὸς καὶ μέγιστος ἐκείνος Θεός*, &c. The first and great God, that made and governeeth all things.

10. *Otho* having killed *Galba* could not kill his Ghost, which though in vain, by all ways of expiation attoned, gave his conscience as great a wound as he had done his body; so that in his distress he came to that serious conclusion, which *Livy*, l. 3. saith all men come to in distress, *pro se quisque deos esse, & non negligere humana fremunt*, every man

then believes a God; whence that smart saying of Saint *Cyprian*

[*hac est summa delicti*] &c. This is the highest, both folly and impiety, not to have those lawful sentiments of a God, which a man cannot be without.

11. *Neq, enim post id Jugurtha, &c.*
 neither had *Jugurtha* [writes *Salust.*
 of him] “After his many villanies
 “a quiet day or night, nor could he
 “trust any place, time, or man, fear-
 “ing both Friends and Foes, looking
 “about, and pale, at every noise, tum-
 “bling from one Room to another,
 “several times in the night, in a way
 “unseemly for a Prince; and so mad
 “with fears, as sometimes to get up in
 “his sleep in arms, disturbing the whole
 house: whence the Author concludeth
 that there is a God within men, who }
 seeth and heareth all that they do: and
 I may infer with *Tertullian, ex anima*
ipsius testimonio probamus
deum, quæ licet corporis Apol. 9.
carcere pressæ. &c. We
 may see and feel a God in our Souls,
 which though kept close in the prison of }
 the body, though depraved by ill princi-
 ples, though weakened by lusts and con-
 cupiscence, though enslaved to false
 Gods; yet when it awakes and recovers,
 as out of a drunkenness, a sleep, or sick-
 ness, it owns, fears, and appeals to a
 God; and repenting looks up to the
 heaven

heaven from whence it came.

12. *Julian* the Apostate (of whom *Crakanthorpe de provid. dei*, hath this character, *quo tetrius, magisque deo simul, & hominibus exosum animal orbis vix vidit.*) Yet gave this testimony towards the latter end of his life to Religion in general *ἐναι θεῶν τι τῶν τοιούτων πάντων*, &c. We all by nature without any instruction have ingraven in us strong perswasions of a Divine being, to whom we must look up; and I believe, saith he, that our minds are to God, as our eyes are to light; and at his death to Christian Religion, in particular, when having two plots for the honour of his Government, and Idols, the rooting out of the *Galileans*, (so he called the Christians,) and the subduing of the *Persians*, he was prevented in the former, by being overthrown in the latter; and being shot or thrust in the belly, he threw up his Blood towards Heaven, saying, *Vicisti Galilee*, Thou hast overcome, O Galilean, meaning Christ. *Ita simul & victoriam fassus est, & Blasphemiam evomuit*, (see *Naz. or. 4. in Julian*) *Socrates. Sozom. Theodoret in*

Jul.

Jul. collected in Pez. mellisa. Histor. p. 2. p. 273. Indeed St. Basil gave the right reason why he and all other Apostates slight Religion, even because they understand it not. Ἀνέγνων, ἔγνων, κατέγνων I read, I understood, I condemned, said Julian; ἀνέγνως, ἀλλ' οὐκ ἔγνως εἰ ἔγνως, οὐκ ἀν κατέγνωας, Thou hast read, but not understood; for if thou understood, thou hadst not condemned, said Basil.

13. Seneca, a man of great parts, prudence and experience, after a serious study of all the Philosophy

then in the World, was Tacit. l. 13.

almost a Christian in his

severe reproofs of vice, and excellent discourses of Vertue, (*Lipsius epist. ad Paul. Quintum.*) and

a Saint as Jerome (*de Script. Eccles.*) reckoneth him for his supposed

Epistle to St. Paul, and St. Paul's to him, to be read, saith

Mr. Guenger in his Pro-

laquium to Antonius, by those that study

Divinity, as well as those that study in other learning.

And came to this

Absit ut epistolas illas legitimas putetis. Lyl. Greg. Cyr. de poel. hist. dial. l. 8. vid. Scrivel. Annotin Martial. 10.

excellent

excellent temper by this consideration

Miraris homines in his reduced years
ad Deos ire, Deus (which is to be seen
in hominem ve- in his excellent Pre-
nit, nulla sine deo face to his Natural
mens bona. Sen.ep. Questions) *O quam*

73. P. 673.

contempta res est homo,
nisi supra humana se

erexerit, What a pittiful thing is man,
 were it not that his Soul soared above
 these earthly things? Yea, and when
 he was somewhat dubious as to the
 future condition of the Soul, yet he
 could tell his dear *Lucilius*, with what
 pleasure he could think of it: and at
 last that he was settled in his opinion
 of an eternal state with this thought,
Et hoc habet argumentum divinitatis suae,
quod illam divina delectant, nec ut alie-
nis interest sed ut suis; The Soul had
 that mark of divinity in it, that it was
 most pleased with divine speculations,
 and conversed with them as with mat-
 ters that did nearly concern it; and
 when it had once viewed the dimen-
 sions of the Heavens, *Contemnit domicilia*
prioris angustias, it was ashamed of the
 Cottage it dwelt in; nay, were it not
 for

for these contemplations, *Non fuerat
opera pretium nasci*, it had not been
worth while for the Soul to have been
in the body, and as he goeth on in
*detraxe hoc inestimabile bonum, non
est vita tanti ut sudem aut astuem.*
Whence come such amazing fears, such
dreadful apprehensions, such sinking
thoughts of their future condition, in
minds that would fain ease themselves
by believing that death would put a
period both to Soul and Body? whence
on the other side comes such encoura-
ging hopes, such confident expectati-
ons, such comfortable prepossessions
of their future state in the souls of good
men, when their bodies are nearest to
the grave, *An dubium est habitare deum
sub pectore nostro, an cælumq, redire ani-
mas, cæ'og, veniri.* And while the Soul
is here in it's cage it is continually flut-
tering up and down, and delighteth
to look out now at this part, and then
at another, to take a view by degrees
of the whole universe, as *Manilius*, *Se-
neca's* contemporary, expresseth it,
*Quid mirum noscere mundum, si possunt
homines quibus est. & mundus in ipsis.*

To these notions of the future state it was, that *Cesar* owed that his opinion of death, that it was better to dye once than to lose his life in continual expectations: Being troubled with that unhappiness of men, mentioned in *Athenaeus* ἐργον ὡς παρείγον, &c. That he had done his work as if it had been his play; and his play as if it had been his work.

¶ 14. *Aug.* *Cesar* consulting the Oracle about his Successor, received this answer (παῖς ἑβραίου) An Hebrew child hath bid me leave these shrines, &c. Which Oracle *Augustus* having received, erected an Altar with this inscription, *Ara pri-*

mogeniti dei, the Altar of

Holling p. 35. *the first born of God: and when Tiberius by Pila-*

te's Letters, qui pro conscientia Christiani himself heard of the wonderful death of Christ (at which there was a voyce heard saying, that the great God *Pan* is dead, and at the eclipse it was said, that either nature was dead, or the God of Nature) and his more wonderful resurrection, he would have had him made a God. (See *Phlegon. de*

temp.

temp. in orig. cont. Celsus. 1. 2. Fol. 21.
Pliny. 2. c. 25.

15. That Deity which *Tiberius* owned, he feared, securing his head with *Laurel* against the Thunderer; and running to his grave as *Caligula* did afterwards under his bed, for fear of a God. That God which the great *Scipio* had at last such a reverence for, that before he went about any business into the Senate, he went to prayers into the Capitol, looking for no good success from the Counsels and endeavours of men, without the blessing of God, who he thought made, and was sure governed the World. And indeed there was no man ever went seriously about any great matter, but at last he was glad to take in the assistance of a God, as *Numa* consults with *Egeria*, *Zamolcus* the *Thracian* with *Aegir*, *Lycurgus*, *Solon*, and *Minos* with *Jove*, *Mahomet* with the Angel *Gabriel*, God's Messenger; *Caligula* with *Castor* and *Pollux*.

16. And as we have made it clear, That all men have near their latter end a fence of Religion; So *Plutarch* in his Book of Lives, concludes most of his

Heroes Histories with discourse of Religion, how divinely

Vit. Romuli in doth he treat of immortality, and the happiness of a future state,

p. 34. Ed. Par. *σῶν δὲ ἔτι λείπεται αἰῶν ἔιδυλον,*
&c. When the body lyeth under pale

death, the Soul remains carrying upon it the image of eternity, for that is the only

thing that came from the Gods, and must return thither, not with, but without

the body altogether pure and spiritual, nothing following it but Ver-

ties; which place it among the Heroes and the Gods. How rationally doth

he discourse of the Divine Nature, and the being of a God, towards the close

of *Pericles* his Life? How seriously doth he bring in *Fabius Maximus* that great

Commander in the eminent danger of the Common-wealth, not training

his men, but searching in the *Sybil's* Books, and telling his Countrey-men,

that they were overthrown, not by the weakness or rashness of the Souldiers,

but by their neglect and contempt of the Gods, *καλίστην ἀρχὴν καὶ θεῶν*

ἀρχὴν, beginning his great Enterprize
for

for the saving of his Country bravely,
 with the service of the Gods; & δεισιδαι-
 μονίαν ἐρραζόμενον ἄλλὰ θαρσύνων ἐν-
 σθεῖα τῇ ἀρετῇ, as *Plutarch* goeth on, p.
 176. not designing to ensnare mens minds
 with superstition, but to confirm their
 valour with piety, and to ease their fears
 with the hope of divine assistance, -rai-
 sing the desponding peoples minds by
 Religion to better hopes, ὡς καὶ τῶ θεῷ
 τὰς εὐπραξίας δι' ἀρετῆς καὶ φρονήσεως
 ὁρᾷ δίδότω, because it was a com-
 mon principle amongst them, *That the*
Gods gave success to Vertue and Prudence:
 upon which *Fabius* advised them, not to
 fear their Enemies, but to worship the
 Gods; and speaking of his successes he
 hath these words, ἄλλὰ ταῦτα μὲν ἂν τις
 εὐνοία θεῶν ἀναδείν, *But these you must*
ascribe to the goodness of the Gods. It
 was the same man, who when he was
 asked what he should do with the gods
 of *Tarentum*? answered, ἀπολείπωμεν
 τὰς θεὰς ταραδινοῖς κεχολωμένους, *Let*
us leave to the Tarentines the Gods that
are angry with them.

How easily doth the same Author
 dispute of the influence God hath up-

on the will of man by Vertue, and on the frame of Nature by Miracles and Prodigies, in *Coriolanus*, *Camillus*, and *Dion*. How gravely doth he assert in *Marius*, That the neglecting of the study of true Wisdom will revenge it self, the despisers of it (as he saith) not being able to do well in their greatest prosperity, and the lovers of it not doing ill in their lowest adversities. How seriously doth *Themistocles* promise the Persian King (τιμᾶν βασιλῆα, καὶ προσκύνειν εἰκόνα θεῶν τῶν τὰ πάντα σῶζαντων) To honour the King, and to worship the God that preserveth all things. How devoutly doth *Camillus*, p. 131. appeal to the Gods as Judges of Right, and Wrong, Confessing after all his great Exploits, That he owed his greatness, not to his own actions, but the Gods favour, [πολλαῖς καὶ μεγάλας ἐπιφαιδείας ἐκάστοτε συμπάροντων] who was upon all occasions present with him

by many and great manifestations of himself, of which *Plutarch* hath this grave discourse, To believe these manifestations, or disbelieve them, is a matter of great uncertainty; some by too easie a Faith

Faith falling to Superstition, and vanity; others by too obstinate an unbelief into a neglect of the Gods, and looseness, ἡ δὲ εὐλαβεία καὶ τὸ μηδὲν ἄρα ἄρ᾽ εἶναι, wariness, and a mean are best. How resolvedly doth *Cato* mi-

P. 132.

nor, when he would not yield to *Cesar*, to whom the world submitted, choosing rather

752.

that *Cesar* should envy his death, than save his life;) First read over *Plato's* discourse of the Soul, which was found over his Beds-head, and then he dispatched himself with assurance of enjoying what he read. As *Empedocles* having perused a discourse of the eternal state of Souls, threw himself into *Ætna*, and *Pliny* into *Vesuvius*, the emblem, if not the real seat of that state, And there was nothing made *Artaxerxes* so afraid of death when the Assassins broke into his Chamber, as the uncertainty of his state after he was dead; The reason why he wept when he looked upon his Vast Army, to consider that of 300000 men, there would not in sixty years be two men in the Land of the Living.

The vanity, indeed and shortness of life was so much upon *Augustus Caesar's* spirit, that when he was a dying he spoke to his friends about him to clap their hands, as saith *Suet.* intimating to them that his life was only a short stage, and his dying a going off from it. Of this *Titus Vespasian*, the delight of mankind, that dismissed from him none sad, was so sensible, that if he remembred at night that he had done no good that day, he would cry out *Amici diem perdidit*, Friends, I have lost a day. And that Prince was so sensible of a deity in the government of the World, that when Crowns were sent him upon his conquest of *Jerusalem*, he refused them, saying that he did it not himself, but God, to shew his wrath upon the children of disobedience (if I may so translate *Pezel. p. 35.*) made use of him as an instrument and the rod of his anger. And so serious was he and *Nerva* upon these thoughts, that *Appollonius Thyaneus*, in *Phylostratus* saith, neither of them was ever seen to smile or play. And *Trajan* entring upon his government said, I enter in-
to

to this palace in the same temper that I wish I were of when I go out of it. These persons no doubt finding the vanity of the World as feelingly as *Septimus Severus* did, who left this testimony of his life.

I have been all things, and it profiteth me nothing. And *Alexander Severus* allowed Christianity out of love to that one precept, do not that to another which thou would not have done to thy self, a precept, upon consideration of the excellency of it, he had engraven on his Plate, and Rooms, and proclaimed at the punishment of all malefactors. And indeed Religion was so amiable in the eyes of most of the greatest men in the World, that *Charles* the great said of it as another Emperour had done before him, that he gloried more in being a Son of the Church, then in being an Emperour of *Rome*; and when an *Affrican* King ready to be Baptized in his house, saw twelve Christian beggars, and asked whose servants they were, was told they were Christ's, thereupon refused Baptism, because the servants of Christ were

so

so poor, the Emperor replied, that if he went to prayer three times a day as he did he would find such inward excellencies in Religion as would recompence all the outward inconveniences that might attend it.

Dan. Heinsius, a Master (as *Selden* expresseth it) *tam severiarum quam amoeniarum Literarum*, History-professor at *Leyden*, Secretary and Bibliothecary of the same University, and appointed Notary of the Synod of *Dort*, said at last, Alas, as to humane Learning, I may use *Solomon's* expressions, *That which is crooked cannot be made strait.*

Methinks (saith *Heinsius*, and Master *Baxter* out of him) I could bid the world farewell, and immure my self among my Books, and look forth no more, (were it a lawful course) but shut the doors upon me, and (as in the lap of Eternity) among those Divine Souls employ my self with sweet content, and pity the rich and great ones that know not this happiness. Sure then it is a high delight indeed, which in the true lap of Eternity is enjoyed!

Cardinal *Maximine*, having made Religion

ligion wholly subservient to the Secular interest, amassed to his own interest and person all the Treasure and Interest of Europe, and managed the Crown of France for several years together; discoursing one day with a *Sorbon* Doctor concerning the immortality of the Soul, and a mans eternal state; and then wept, repeating that Emperour's saying, *Animula vagula blandula, qua abibis in loca?* O my poor Soul, whither wilt thou go? Immediately calling for his Confessor, and requiring him to deal freely with him, and vowing ten hours of the day for Devotion, seven for Rest, four for Repasts, and but three for business: saying one day to the Queen-mother, *Madam, your favours undid me: and were I to live again, I would be a Capuchin rather than a Courtier.*

Cardinal Richilieu, after he had given Law to all Europe many years together, confessed to P. du Moutin, that being forced upon many irregularities in his life-time by that which they call *Reason of State*, he could not tell how to satisfy his Conscience for several things,

things and therefore had many temptations to doubt and disbelieve a God, another World, and the immortality of the Soul; and by that distrust, to relieve his aking heart: But in vain; so strong (he said) was the notion of God on his Soul, so clear the impression of him upon the frame of the World, so unanimous the consent of mankind, so powerful the convictions of his Conscience, that he could not but *cast the power of the World to come*; and so live as one that must die, and so die as one that must live for ever. And being asked one day why he was so sad: he answered, *Monsieur, Monsieur, the soul is a serious thing; it must be either sad here for a moment, or be sad for ever.*

“ Sir Christopher Hatton, A little before his Death, advised his Relations to be serious in the search after the will of God in the Holy Word: For (said he) it is deservedly accounted a piece of excellent knowledge, to understand the Law of the Land, and the Customs of a man's Country; how much more to know the Statutes of Heaven, and

and the Laws of Eternity, those immutable and eternal Laws of Justice and Righteousness! to know the will and pleasure of the Great Monarch and Universal King of the World! *I have seen an end of all Perfection; but thy Commandments, O God, are exceeding broad.*

Whatever other Knowledge a man may be endued withal, could he by a vast and imperious Mind, and a Heart as large as the Sand upon the Sea-shoar, command all the Knowledge of Art and Nature, of Words and Things; could he attain a Mastery in all Languages, and sound the depth of all Arts and Sciences; could he discourse the Interest of all States, the Intrigues of all Courts, the Reason of all Civil Laws and Constitutions, and give an Account of all Histories; and yet not know the Author of his Being, and the Preserver of his Life, his Sovereign and his Judge; his surest Refuge in trouble; his best Friend, or worst Enemy; the Support of his Life, and the Hope of his Death; his future Happiness, and his Portion for ever, he doth but

sapienter

Sapienter descendere in infernum, with a great deal of wisdom go down to Hell.

† *Hic* (speaking of a Country man's house, into which he retired by chance for food.) (*O sapientiam dei admirabilem*) (saith he) *optimam scholam Christianitatis dominus mihi paraverat, sic effecit deus admirabiliter ut bonus rusticus sanctissimum Zelum quem habebat operante domino mihi quasi instillaret. Ego vero malus Christianus, si quidem Christianus ei scientiam prelucere eadem hora suam gratiam in utroque explicavit, & ostendit deus, a me scientiam rustico, ab illo Zeli semina quadam Ingenerans.*

ther hearing the dangerous ways that his Son was mis-led into, sent for him home,

come, where he carefully and hofily in-
 ftructed him, and caufed him to read o-
 ver the New Teftament; of which him-
 felf writ thus; *Novum Teftamentum ape-
 rio, exhibet fe mihi adfpicienti primo au-
 guftiffimum illud caput, In principio erat Ver-
 bum, &c.* When I opened the New Te-
 ftament, I firft lighted upon John's firft
 Chapter, *In the beginning was the word,*
 &c. I read part of the Chapter, and
 was fuddenly convinced that the Divi-
 nity of the Argument, and the Majesty
 and Authority of the Writing, did ex-
 ceedingly excel all the Eloquence of Hu-
 mane Writings: My Body trembled, my
 Mind was aftonifhed, and was fo affect-
 ed all that day, that I knew not where
 and what I was. *Thou wast mindful of me,
 O my God, - according to the multitude of thy
 Mercies; and calledft home thy loft Sheep
 into thy Fold.* And as *Justin Martyr* of
 old, fo he of late profefled, that the
 power of godlinefs in a plain fimple
 Chriftian wrought upon him, that he
 could not but take up a ftrict and a fe-
 rious Life.

The Earl of Leicefter, in Queen Eli-
 zabeths

zabeth's days, though allowing himself in some things very inconsistent with Religion, came at last to this Resolution, that Man differed not from Beasts so much in Reason, as in Religion: and that Religion was the highest Reason; nothing being more Rational, than for the supream Truth to be believed, the highest good to be embraced, the first Cause and Almighty Maker of all things to be owned and feared; and for those who were made by God, and live wholly upon him, to improve all for him, and live wholly to him: Agreeable to the Apostle, *give up your Souls and Bodies unto him, which is your reasonable Service.*

Galeacius Caracciolus, Marquess of *Vico*, a Noble Personage of a great estate, powerful Relations, both in the Emperours, and in the Popes Court, *See his life writ first in Italian, then in Latine by Beza, & in English by Crashaw, and Calv. Ded. ep. Com. in 1. ad Cor.* the latter of which was his near Relation; notwithstanding the great Overture of his Master, *Pathetick letters of his Uncle, bitter Cryes*

Cryes and Tears of his Parents, his Wife and Children, the loss both of his Honour and Estate, forsook his Country, and all that was dear to him, to come to Geneva, and embrace a reproached, despised and persecuted truth, with Moses, to whom he is compared, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches than the treasures of the world, because he had a respect to the recompence of reward; And endured as seeing him who is invisible: where he used to say, that he would not look upon himself as worthy to see the Face of God if he preferred not one hours Communion with Christ, before all the riches, and pleasures of the world.

—(saith a Great Man, Valdeso, the Author of a good speaking of this Mar- ques) *Non celandum est hominem primariâ famili- â natum, honore & opibus* Book of Considerations is an instance of the same nature, leaving the Emperour's service, for the stricter profession of Religion; The particulars I have not now by me.

florentem,

florentem, nobilissimâ & castissimâ uxore, numerosa prole, domestica quiete & concordia totoq; vita statu beatum, utroq; in Christi Castra migraret patria cessisse: ditionem fertilem, & amanam, lautum patrimonium, commodam non minus, quam voluptuosam habitationem neglexisse splendorem domesticum, patre, conjuge, liberis, cognatis ex affinis sese privasse, &c:

Galen, (who should have been mentioned before) in his excellent Book *de usu partium*, which Gassendus supposeth he writ with a kind of enthusiasm upon him, (*Adeo totum opus videtur conscriptum ἐν ὑποτακτικῷ,*) and so that [to use the words of a Learned man] all those *Seventeen* Books of his upon that subject, are a kind of 119. Psalm in Philosophy, or a perpetual Hymn upon the praise of the great Creator, a just Commentary upon those words of the Psalmist. psal. 139. 14. *I am fearfully, and wonderfully made: marvellous are thy works, and that my Soul knoweth right well.*

I say, Galen observing the beautiful and useful contexture of man's body, which

which *Lactantius* calls *Commentum Mirabile*, could not choose but break out into the praise of him that made it, handling this argument for the Divine Providence and Wis-

dom, in ordering the several parts of animals, and adapting them to their several uses against *Epicurus* then, with as much zeal and exactness as any Christian can do now against *Atheists*; So that, that whole Book contains in it a most full and pregnant

Lact. de opif. dei, ex ipsius membrorum officijs & usibus partium singulorum quanta providentia quisq; factus sit intelligere nobis licet. See *Arist. de partibus Animal.*

Demonstration of a Deity, which every man carrieth about him, in the frame of his body, on which account men need not go out of themselves to find proof of a Deity, whether they consider their minds or their bodies, those *Domesticos testes*, of which all men that have considered them, have said as *Heracitus* said in another case, *Etiam hiidii sunt.*

This

This instance makes good a Learned Man's Observation, That however men may for a time offer violence to their reason, and conscience, subduing their understanding to their wills and appetites; yet when these faculties get but a little Liberty to examine themselves, or view the world; or are alarmed with Thunder, Earth-quake, or violent sickness, they feel a sense of a Deity brought back upon them, with greater force and power than before they shook it off with. These and some other considerations of this nature wrought upon *Funcius* the Learned *Chronologer*, that reflecting upon his deserting the calling of a Divine, to advance to the Honour of a Privy-Counsellor, he left this warning to posterity.

*Disce mei exemplo mandato munere
fungi, & fuge cœn pestem τ πολυπραγμó-
συνην*, which you may understand by
the admonition, *Iustus Jonas*, Son of a
Divine of that name, bequeathed next
year to all that came after him: *Quid
juvat innumeros scire atq; evolvere casus,*

si facienda furis, si fugienda facis.

9. Sir Philip Sidney (a subject indeed of England, but they say chosen King of Poland) whom the Queen of England called Her Philip; the Prince of Orange, His Master; whose friendship the Lord Brooks was so proud of, that he would have it to be part of his Epitaph, *Here lyeth Sir Philip Sidney's Friend*; whose death was lamented in Verse by the then Kings of France, and Scotland, and the two Universities of England repented so much at his death, of that innocent vanity of his Life, his *Arcadia*, that to prevent the unlawful kindling of heats in others, he would have committed it to the flames himself; and left this farewell among his friends, "Love my memory, cherish my friends, their faith to me may assure you that they are honest, but above all, govern your will and affections by the will and word of your Creator; in me behold the end of this world and all its vanities.

*See my Lord
Brook's his Book.*

10. The late famous French *Philosopher*, *De Crates* (who should have been thought on sooner) though no Atheist, because so zealously asserting the existence of God, and the immortality of the Soul, yet because he is much in vogue with men Atheistically disposed, as if his *Hypothesis* ascribing so much to the power of matter, served theirs that think there is nothing left to do for the providence of a God; and as if he thought he could clear up the account of the worlds beginning without a God; is a great evidence of

* De princip. p. the power of Religion,
2. art. 54. 55. when after his long *
Nay Doctor Har- discount of the pow-

vy having searched accurately into the nature of generation, concludes upon Creation, because none ever found anything, either elements or particles before, and separate from bodies, which might make them, therefore God made them.

er and motion of matter, this great improver, and discoverer of the Mechanical power of matter doth ingeniously confess

fess the necessity, not only of God's giving motion in order to the Origine of the universe, but of his conserving motion in it, for the upholding of it; *Considero Materiam* (they are his own words in his answer to the third letter of *H. M.* p. 104.) *Sibi liberè permissam, & nullum aliunde impulsus suscipientem, ut plane quiescentem, illa autem impellitur a deo, tantumdem motus sive translationis in ea conservante quantum ab initio posuit.* And therefore it's no wonder that it is reported of one of the greatest unbelievers now among us; that he trembleth at the thought of death, because though in an humour, he speaks strangely of God, yet in his study and thoughts, he cannot but tremble before him; and whatever his peevishness hath spoken against the eternal spirit, his Philosophy owns, and fears him, without whom he may wrangle, but he cannot sleep; yet, he that talketh so peremptorily of the great God in publick, looketh not so in private: There may be some Atheists in company, but there is none alone; and certainly he would not be so afraid in the night to put out the light on the beds head, but that he confesseth

confesseth it impossible to extinguish the candle of the Lord in his bosome, for we may say of those that are commonly called Atheists, as *Plato* [*de rep. l. 9.*] doth of Tyrants [*ἐὰν τις ὅλην ψυχὴν*] &c. If any person could but see thoroughly into their Souls, he should find them all their lives full of fear grief and torments; *Pectus iniusta*

Vid. ΝΕΚΥΙΑ

Hom. Virg. Sen.

Luc. Stat.

deformant macula vitiisq; inolevit imago.

And I do not wonder at it since *Strabo* reckoneth this among the Apothegms of the Indians *τῶν καὶ ἀδ' ἔκκερθεῶν*, there are judgments in the invincible state, and that the *Brachmans* esteemed this life, but *ἄκμην κυομέων*, but the state of a new born Infant, and death was a new birth, to a better and a more blessed life to them that followed wisdom; where-

Strabo, l. 15.

Herod. Euterp.

de Agyptis quibus est de infernis

Persuasio. Tacit.

Prophyr, l. 4. de

Edendis Anim.

of the *Gauls* and the *Brittains* were in *Cesar's* time so confident, that he saith, [*i. de bel. Gal.*] that the reason why they fought so obstinately was because they

to a Careless World. 115

they were taught by the *Druids* not to fear death, because they knew it was but a passage to a better life, the Soul in their opinion not perishing, but passing from one to another; which *Lucan* hath expressed in his ranting way, thus, *Longa, Canitis sic Cognita, vita mors media est, certa populi quos despicit arctos Falices errore suo, quos ille timorum maximus hand arget lethi metus, inde ruendi, inferrum, mens prona viris; animaeque capaces mortis, & ignavum est reditura parcere vita.*

Gregentius Archbishop of *Tephra*, in the Kingdom of the *Homerites*, in the Empire of *Aethiopia*, many hundred years ago, upon the request of the Godly King of that place, undertook a Disputation with the Jews about the truth of Christian Religion, (the disputation is at large printed out of an ancient *MS.* procured by *Abbot Noall*, his Christian Majesties Envoy to *Constantinople* and the East: in the first volume of *Bibliotheca patrum*, p. 194. published at *Paris* 1624.)

Lent being over, and the Jews coming to give an account of themselves

F before

before the King, and all the Nobility of the Kingdom. Holy *Gregentius* the Arch-bishop undertook for the Christians, and *Herbanus* a learned man in the Jewish Laws and Prophets undertook for the Jews in a solemn disputation before the most solemn assembly in the world, several days until *Herbanus* being astonished to hear so many places of the Law and Prophets alleged for Christ was so ingenious as to confess, that since *Moses* came from God, the Jews should hear him; and since Christ came from God the Christians should hear him, and to offer, that if Christ were come already as he believed he was to come in Person, and end the controversie with mankind; an offer which all the Jews assented to, with a loud voyce to God; the King and the Archbishop saying, shew us Christ, and we will believe in him, whereupon the Archbishop leaving the assembly, went aside to pray, and as the King and the assembly said Amen, to the close of his prayers, there was an Earthquake about them; and in the East, the heaven opened with a great brightness

brightness above them, from whence the Lord Jesus appears in glory before them: and after each side was a little recovered of its *Extrasy*, the one of joy, the other of fear, bespeaks them thus, with a loud voyce upon the prayer of the Archbishop and the Faithful, I appear before your eyes, who was crucified by your Fathers; at which voyce the astonished Jews were struck blind, and upon enquiry, finding that the Christians were not so. *Herbanns* being led to the Archbishop, desired that he would pray Christ to open their eyes, as he had shut them, and they would believe when they saw that he could do good as well as evil; adding that if he did not, he should answer it in the day of Judgement.

The Archbishop answered, That upon condition they would be baptized, they should receive their sight; what if we should be baptized and continue blind said *Herbanns*; Let one of you be Baptized, answered the Archbishop; They consented, and the man no sooner had his head sprinkled, but he had

F 2

his

his eyes opened, and cryed out *Χριστός
θεός ὅτιν ἀληθῆς, καὶ πιστεύω εἰς αὐτόν,*
Christ is true God, and I believe in him,
whereupon all the rest were Christened,
to the number of 505000. men, *Moses*
appearing likewise to *Herbanus*, for
whom the King stood, who made him a
Senator, in a vision, submitting himself
to Christ, in whose Religion that whole
Country was instructed, becoming as
strict Christians (after many days praying
for pardon) as they had been obstinate
Jews.

Sophronius Bishop of *Jerusalem*, deli-
vereth the following
History, as a most cer-
tain and infallible
Truth to Posterity.

That *Leontius Apiamensis*, a most
faithful and Religious man that lived
many years at *Cyrene*, assured them,
That *Synesius* (who of a Philosopher
became a Bishop) found at *Cyrene* one
Evagrius a Philosopher, who had been
his old acquaintance, fellow-Student,
and intimate friend, but an obstinate
Heathen, with whom *Synesius* was earn-
est, but in vain, to become a Christian,
following

following with arguments for Christian Religion so close, that the Heathen, though he persisted a great while in discourses to this purpose, *That to him it seemed but a meer fable and deceit, that the Christian Religion teacheth men, that this world shall have an end, and that all men shall rise again in these bodies, and their flesh be made immortal, and incorruptible, and that they shall so live for ever, and shall receive the reward of all that they have done in the body; and that he that hath pity on the poor, lendeth to the Lord, and he that giveth to the poor and needy shall have treasure in Heaven; and shall receive an hundred fold from Christ, together with eternal life.*

Yet being convinced by *Synesius* his close arguments, that they were certain truths, he and his family was Baptized, and not long after brought *Synesius* three hundred pounds in Gold; to be distributed among the poor, upon condition he would give him a bill under his hand, That *Christ* should repay him in another world; which he did. Not long after, *Evagrius* being near death, ordered his Sons at his Burial to put

Synesius his Bill in his hand; they did so, and the third day after, the Philosopher seemed to appear to Synesius in the night, and say unto him [*Come to my sepulchre where I lye, and take thy Bill, for I have received the debt, and am satisfied: which for thy assurance I have written with my own hand*] Whereas the Bishop informed his Sons what he had seen, when he knew not what they had done; who going with him to the grave, found this Bill in the dead man's hand, thus subscribed, [*Ego Evagrius Philosophus, &c. i. e. I Evagrius the Philosopher, to the most holy Lord Bishop Synesius, greeting. I have received the debt which in this paper is written with thy hand, I am satisfied, and have no action against thee for the Gold which I gave thee, and by thee to Christ our Saviour;*] They that saw the thing, admired, and glorified God that gave such wonderful evidences of his promises to his servants: and saith Leonatius, this Bill subscribed thus by the Philosopher is kept at Cyrene most carefully in the Church to this day, to be seen of as many as desire it, though (to use

use Master Baxter's words, who recites this very passage before his Book of Crucifying the world) we have a sure word of promise, sufficient for us to build our hopes on; yet I thought it not wholly unprofitable, to cite this one History from so credible Antiquity, that the Works of God may be had in remembrance.

King Charles the first, had that sense of Religion upon his Spirit, as that the one act of passing the Bill for the Earl of Strafford's death, and the other to the prejudice of the Churches of England and Scotland, troubled him as long as he lived, and brought him not onely to vow as he did before the most Reverend Father in

Whose εἰκὼν βασιλικὴ argueth him so possessed with a serious Religion, that he there hazards all for it, squares his interest by it, raises all his Principles of Government upon it, advises his Son to be serious in it, comforteth himself under all the Calamities that befall him and his People, with Considerations taken from it, framed his Soul into the power of it; at last sealed it as the first King that dyed a Martyr for it.

F 4 God,

God, G. Lord Arch-Bishop of *Canterbury*, to do Penance for them; but also to a resolution never to allow the least thing, though it was but the little Assemblies Catechism, against his Conscience. And when it was told him his Death was resolved on, he said, *I have done what I could to save my life, without losing my Soul, and sinning against my Conscience. God's Will be done.*

Sir Walter Rawleigh, at the meeting usually held with the *Vernost* in the Tower, discoursing of Happiness, urged; That it was not onely a freedom from Diseases and pains of the body, but from anxiety and vexation of Spirit; not onely to enjoy the Pleasures of Sense, but peace of Conscience, and inward tranquillity; to be so, not for a little while, but as long as may

See the excellent Preface to his History of the World, wherein he doth from great instances of the Providence of God, finding out the fits of the greatest Men, Kings of France, Spain, and England, conclude what fear and reverence of God should be upon the hearts of all men.

may be; and, if it be possible, for ever. And this happiness so suitable to the immortality of our Souls, and the eternal state we must live in, is only to be met with in Religion.

Master Howard, afterwards the learned Earl of Northampton, being troubled with Atheistical suggestions, put all off this way, viz. If I could give any account how my self, or any thing else had a being without God; how there came so many form and so constant a consent of mankind of all ages, tempers and educations, (otherwise differing so much in their apprehension) about the being of God, the immortality of the Soul, and Religion; in which they could not likely either deceive so many, or being so many, could not be deceived; I could be an Atheist. And when it was urged that Religion was a State of Policy to keep men in awe; he replied, that he would believe it, but that the greatest Politicians have sooner or later felt the power of Religion in too grievous lashes of their Consciences, and dreadfulnes of their apprehension about that state wherein they must live for ever.

Bishop *Usher*, that most learned and knowing Prelate, after his indefatigable pains as a Christian, a Scholar, a Prelate, and a preacher, went out of the World with this prayer, *Lord, forgive me my sins of Omission*; and desired to die as Master *Perkins* did, imploring the Mercy and Favour of God.

7 Sir *John Mason*, Privy Counsellor to King *Henry* the eighth, and King *Edward* the sixth, whom some make Secretary of State, setting him a little too high; others Master of the Requests, placing him as much too low, upon his death-bed called for his Clerk and Steward, and delivered himself to them to this purpose: I have seen five Princes and been Privy-Counsellor to four; I have seen the most remarkable observables in forreign parts, and been present at most State Transactions for thirty years together, and I have learned this after so many years experience, that Seriousness is the greatest Wisdom, 7 Temperance the best Physick, a good Conscience is the best Estate, and were I to live again, I would change the Court

Court for a Cloyster, my Privy-Counsellers bustles for an Hermits retirement, and the whole life I lived in the Palace, for one hours enjoyment of God in the Chappel; all things else forsake me, besides my God, my duty, and my prayer.

Sir Henry Wotton, after his many years study, with great proficiency and applause at the University; his neer relation to the great favorite Robert Earl of Essex, his intimacy with the Duke of Tuscany, and James the sixth King of Scotland, his Embassies to Holland, Germany, and Venice; desired to retire, with this Motto, *Tandem didicit animas sapientiores fieri quiescendo*; being very ambitious of the Provostship of Eaton that he might there enjoy his beloved Study and devotion; saying often, that the day he put his Surplice on, was the happiest day of his life; That being the utmost happiness a man could attain to, (he said) to be at leisure to be, and to do good; never reflecting on his former years but with tears, he would say, How much time have I to *repent*

repent of! and how little to do it in!

3 Having held a private conference a while with his brother's Ambassador, he took the candle to light him down, whilke the Ambassador endeavoring to hinder by taking the candle into his own hand the Emperour refused, saying, Sir Remember that you saw Charles the fifth, who hath been attended by so many Armies, and waited on by so many Lords and Gentlemen, Now hath not a Servant at hand in his Chamber to wait upon him.

Charles the fifth, Emperour of Germany, King of Spain, and Lord of the Netherlands, after three and twenty pitched Fields, six Triumphs, four Kingdoms won, and eight Principalities added to his Dominions, fourteen Wars managed, resigned all these, retired to his Devotion in a Monastery, had his own Funeral celebrated before his face; and left this testimony of Christian Religion, That the sincere profession of it had in it sweets and joys that Courts were strangers to.

Sir Francis Walsingham toward the latter end of his life grew very melancholy, and writ to the Lord Chancellor
your

lour Burleigh to this purpose: *We have lived enough to our Country, to our Fortunes, and to our Sovereign: it is high time we begin to live to our selves, and to our God. In the multitude of affairs that passed thorough our hands, there must be some miscarriages, for which a whole Kingdom cannot make our peace.*

Whereupon some Court-humorists being sent to divert Sir Francis, Ah, said he, while we laugh, all things are serious round about us: God is serious, when he preserveth us, and hath patience towards us; Christ is serious, when he dieth for us; the holy Ghost is serious, when he striveth with us; the holy Scripture is serious, when it is read before us; Sacraments are serious when they are administred to us; the whole Creation is serious, in serving God and us, they are serious in Hell and Heaven; and shall a man who hath one foot in the grave jest and laugh?

Don Lewis de Hero, after he had lived a great while the grand Favorite and States-man of Spain, but with too little regard of Religion, growing melancholly, was taken up by a Wit of Spain
 1607

3 for being Priest-ridden, and troubling his head with those notions of the immortality of the Soul, and the state of the other world; he answered him with Tertullian's words, *Quadam & Natura nota sum, ut mortalitas animæ, penes plures, ut Deus noster penes omnes. Utar ergo & sententia Platonis alicujus pronuntiantis, Omnis anima est immortalis. Utar & Conscientia populi contestantis Deum deorum. Utar & reliquis communibus sensibus, cui Deum judicem prædicant [Deus videt] & deo commendo, ac cum aiunt [mortuum quod mortuum] & [Vide dum vivis] & post mortem omnia finiuntur, etiam ipsa tunc meminero & cor vulgi cinerem a Deo deputatum, & ipsam sapientiam seculi stultitiam pronuntiantem. Tunc si & hæreticus ad vulgi vitia, vel seculi ingenia confugeris, discede dicam, ad Ethnicum, Hæreticæ.*

Philip the third of Spain lying on his death bed the last of March. 1621. Sent thrice at midnight for Florentius his Confessor and Court-preacher, who with the Provinical of Castile discoursed to him of approaching death, exhorting him to submit to God's will so gravely

gravely that Majesty its self could not choose but weep, and

after some intermissi- *Pezel. Mellis.*

on from his tears, and *Histor. 1283.*

thanks for his whol- *Anno 1621.*

some Admonition, the *Synch. Hispan.*

King spake to him thus,

Do you not remember that in your Sermon on *Ash-wednesday*, you said that one of your Auditors might dye that Lent, that toucheth me. and lo now my Fatal hour is at hand; but shall I obtain e-³ternal Felicity? at which words great grief and trouble of mind seising the poor Prince, he said to the Confessor, you have not hit upon the right way of healing, is there no other remedy? which words when the Confessor understood of his body, the King subjoyned, Ah! Ah! I am not solicitous of my body, and my temporary disease, but of my Soul; and the Confessor sadly answered, I have done what I could, I must commit the rest to God's providence.

Upon this occasion *Florentius* discourseth at large of God's mercy, remembering his Majesty what he had }
done

3 done for the honour and worship of that God : to which the King replied, Ah, how happy were I, had I spent these twenty three years that I held my Kingdom in a retirement ; and the Confessor rejoyned, that it would be very acceptable to God, if he would lay his Kingdom, his Majesty, his Life, and his Salvation at the feet of his Crucified Saviour Jesus Christ, and submit himself to his will ; willingly, willingly, said the heart-sick King, will I do this, and from this moment do I lay all that God gave me, my Dominions, Power and my Life at the feet of Jesus Christ my Saviour, who was crucified for me, whose Image he then kissed with singular affection, saying moreover to *Florentius*, (and it was some of the last words he spake) now really you have suggested to me very great comfort.

3 Count *Gondamar*, was as great a Wit and States-man as ever *Europe* knew, and took as much liberty in point of Religion ; till declining in years, he would say, as they say of *Anselm*, I fear nothing in the World more than Sin ; often professing, that if he saw corporally

rally the horrour of sin on the one hand, and the Pains of Hell on the other, and must necessarily be plunged into the one, he would chuse Hell rather then sin, yea, That what liberty soever he had taken, he had rather betorn in pieces by wild Horses, than wittingly and willingly commit any Sin.

Should we now turn over the Lives of the Fathers, and the Saints in all ages, we shall find, that they had so much comfort from Religion since they professed it, [for he that believeth hath the witness in himself] that they can joyn with Saint Polycarp, who when perswaded to swear by the Fortune of Caesar, and blaspheme or renounce his Saviour, said, *Four score and six years have I served Christ; I have found him a good Master, neither hath he ever offended me in any thing: I have lived by him, I will live to him.*

Salmasius, that excellent French Scholar, whom the Learned men of his time never mention without such expressions as these, *Vir nunquam satis laudatus, nec temere sine laude nominandus.* Gul.

Gul. Riv. Præf. ad Vindic. Evang. Totius Reipub. Literaria decus, went out of this World with these words in his mouth,
 3 Oh I have lost a world of Time ! Time, that most precious thing in the World, whereof had I but one year longer, it should be spent in David's Psalms, and Paul's Epistles : Oh Sirs ! (said he to those about him) mind the World less, and God more ; all the Learning in the World without Piety, and the true fear of God is nothing worth : The Fear of the Lord that is Wisdom ; and to depart from evil, that is Understanding.

Grævus, the greatest Scholar that this Age boasted of, after so many Embassies well performed abroad, and as many Transactions well managed at home ; after an exact survey of all the Hebrew, Greek and Latine Learning ; after so many elaborate Discourses in Divinity, and other parts of Learning ; concluded his Life with this Protestation, That he would give all his
 3 And after an unanswerable Treatise of the Truth of Christian Religion.

Learning and Honour for the plain Integrity and harmless Innocence of

Jean

Jean Urick, * who was a devout poor man, that spent eight hours of his time in prayer, eight in Labour, and but eight in sleep, and other Necessaries: and this complaint to another that admired his astonishing industry; *Ah! Vitam perdidisti, operose nihil agendo!* And this Direction to a third, that desired him in his great Wisdom and Learning, in brief to shew him what to do, *Vi. Be serious.*

* This great Man coming over as I take it from Sweden, or returning thither, after he had been Ambassador for that Crown in France, where his wife by his direction joyned in Communion with the English Church, lay by his own distemper, and the violence of a storm he met with in his passage on his Death-bed, where sending for the Minister of the Place, I think he desired him to perform the last Office

for him, Professing himself the poor Publican, and saying, That he had nothing to trust to but the mercy of God in Christ, and wishing that all the World saw as much reason or Religion as he did. See his Life in the Dutch *Eicones Illustrum virorum*, the *Athena*, *Batavica* *Elogia*, Doctor Hamond's Defences of Grotius, and the particular manner of his death, in Doctor Meric Casaubon's little Treatise, *de verborum usu*. See Grotius his Epist.

4 The Earl of Strafford, O trust not in man
 that shall die, nor in the
 He charged his Son of man that shall be
 Heir upon his *in Grasse*. There is no
 blessing to have confidence in Princes:
 nothing to do the only thing that
 with the Patri- stands by a man, is the
 mony of the Blood of Christ, and the
 Church. testimony of a good
 Conscience.

3 Doctor Donne, A Person of as great
 parts and spirit as any this Nation ever
 beheld, being upon his death-bed, taking
 his solemn farewell of his most considera-
 ble friends, left this with them; *I repent of*
all my life, but that part of it I spent in com-
munion with God, and doing good. That per-
 son in a dying hour shall wish himself not a
 man, that hath not been a good Christian.

3 Sir Spencer Compton, Brother to the
 Right Honourable the Earl of Northamp-
 ton, calling to him such Reverend persons
 as Bishop Morley, and Doctor Earles,
 when he was on his death-bed at *Bruges*,
 he raised himself upon his pillow, and

held out his arms as if he were to embrace one, saying, *O my Jesus!* Intimating the comforts that then flowed in from the holy *Jesus* into his Soul. After which holy extasie, composing himself to a plain and serious discourse, he said, to the standers by, *O be good; and keep close to the Principles of Christian Religion; for that will bring peace at last.*

Edward Peito Esquire, after he had told his Physicians, That God had sent him his Summons, it was his expression, That all the sins of his former life

See the Reverend Dr. Pewces Sermon at his Funeral.

did even kick him in the face; and that if we do well, now he saw the evil attending well-doing was short, but the good eternal: If we do ill, the pleasures of doing ill pass away, and the pain remaineth. His chief charge about his Children being, That they should have a Religious Education, that they might have God for their portion, as well as his Estate.

An Excellent person having writ expressly for Christian Religion, hath thus described of the Nature of it,

Doth

3 } Dost thou now the conquest of Passions,
 forgiving of Injuries, doing Good,
 Self-denial, Humility, Patience under
 crosses, which are the real expressions
 of Piety, speak nothing more Noble
 and Generous than a luxurious, mali-
 cious, proud, and impatient Spirit? Is
 there nothing more becoming and a-
 greeable to the Soul of man in exem-
 plary Piety, and a holy well-ordered
 conversation, than in the lightness and
 vanity (not to say rudeness and debau-
 chery) of those whom the World ac-
 counts the greatest Gallants? Is there
 nothing more graceful and pleasing in
 the sweetness, candour, and ingenuity
 of a truly Christian temper and dispo-
 sition, than in the revengful, impla-
 cable Spirit of such, whose Honour
 lives and is fed by the blood of their
 enemies? Is it not more truly honou-
 rable and glorious, to serve that God
 who commandeth the World, than to
 be a slave to those Passions and Lusts
 which put men upon continual hard
 service, and torment them for it when
 they have done it? Were there nothing
 else to commend Religion to the minds
 of

of men, besides that tranquillity and calmness of Spirit, that serene and peaceable temper which follows a good Conscience, wheresoever it dwells, it were enough to make men welcome that guest which brings such good entertainment with it. Whereas the amazements, horrors and anxieties of mind, which at one time or other haunt such who prostitute their Consciences to a violation of the Laws of God, and the Rules of rectified Reason, may be enough to perswade any rational person, that Impiety is the greatest folly, and Irreligion madness.

Sir Thomas Smith, after he had many years served Queen Elizabeth as Secretary of State, and done many good services to the Kingdom, particularly to the settling of the Corn-rate for the Universities, discharged all affairs and attendants a quarter of a year before he dyed, sent to his singular good Friends, the Bishops of *Winchester* and *Warr* intreating them to draw him out of the word of God the plainest and exactest way of making his peace with God, and living godly in this present world;

adding

adding, that it was great pittie men knew not to what end they were born into this world, until they were ready to go out of it.

See my Lord Bacon's confession of fast and his devotion Printed in a little book about twelve years ago, wherein he doth very seriously profess that after all his studies and inquiries, he durst not dye with any other thoughts than the service of God, as it is professed among the Christians.

My Lord Bacon would say, towards the latter end of his life, that a little smattering in Philosophy would lead a man to Atheism, but a through insight into it will lead a man back again to a first cause, and that the first principle of right reason, is Religion; in reference to which, it was the wisest way to live strictly and severely: for if the opinion of another world be not true, yet the sweetest life in this world is Piety, Vertue and Honesty: If it be, there are none so miserable as the loose, the carnal and profane Persons, who live a dishonest and a base life in this world, and were like

to fall to a most wofull state in the next.

Prince Henry's last words. O Christ, thou art my Redeemer, and I know that thou hast redeemed me: I wholly depend upon thy Providence and Mercy; From the very bottom of my Heart I commend my Soul into thy hand.

Prince Henry used to say that he knew no sport worth an oath, and with Judge Nichols, that he knew not what they called Puritan preaching, but he loved that preaching that went next his heart & spoke (as Attorney Noy used to say of Dr. Preston) as if they knew the mind of God.

A Person of quality waiting on the Prince in his sickness, who had been his constant Companion at Tennis, and asking him how he did? was answered, *Alas Tom! I in vain wish for that time, I lost with thee and others, in vain Recreation.*

Now my soul be glad, for at all the parts of this Prison the Lord hath set his aid to loose thee; Head, Feet, Milt and Liver are failing: Arise therefore, and shake off thy Fetters,

G

ters,

ters, mount from thy body and go thy way.

The Earl of Arundel, lying on his Death-Bed, said, *My flesh and my heart faileth*; and his Ghostly Father added the next words, *That God was the strength of his heart, and his portion for ever*; he would never fail him: He answering, *All the world hath failed*; he will never fail me.

From Doctor Usher's mouth whom he desired to preach at his Funeral, and to give him the Sacrament, at the Celebration whereof a great Scholar, as it is commonly reported, coming in stared, saying, *I thought Selden had more Learning Judgement and Spirit than to stoop to obsolete forms.*

Master Selden, who had comprehended all the learning and knowledge that is either among the Jews, Heathens, or Christians; and suspected by many of too little a regard to Religion: one afternoon before he dyed, sent for Bishop Usher and Doctor Lambain, and discoursed to them to this purpose: That

That he had surveyed most part of the Learning that was among the Sons of Men; that he had his Study full of Books and Papers of most subjects in the World; yet at that time he could not recollect any passage out of those infinite Books and Manuscripts he was Master of, wherein he could rest his Soul, save of the holy Scriptures; wherein the most remarkable passage that lay most upon his Spirit, was Tit. 2. 11, 12, 13, 14, 15. For the Grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness and worldly Lust, we should live soberly, and righteously and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar People, zealous of good works: these things speak, and exhort and rebuke with all Authority.

Sir Thomas Coventry, once hearing some Gallants jesting with Religion, said, that there was no greater argument of a foolish and inconsiderate person, than profanely to droll at Religion.

ligion. It's a sign he hath no regard of himself, and that he is not touched with a sense of his own interest, who playeth with life and death, and makes nothing of his Soul. To examine severely, and debate seriously the principles of Religion, is a thing worthy of a wise-man : whosoever turns Religion into Raillery, and abuseth it with two or three bold jests, rendreth not Religion but himself ridiculous, in the opinion of all considerate men, because he sports with his own life : for a good man saith, If the principles of Religion were doubtful, yet they concern us so neerly, that we ought to be serious in the examination of them.

I shall never forget a tradition of the Jews related by *Masius*, upon *Joshua*, viz. That *Noah* in the universal deluge, instead of Gold, Silver, and all sorts of Treasure, carried the bones of *Adam* into the Ark, and distributing them among his Sons, said, take children, behold the most precious inheritance your Father can leave you ; you shall share Lands and Seas as God shall appoint, but suffer not
your

your selves to be intangled in these Vanities, my children, all glideth away here below, and there is nothing which eternally subsisteth; learn this Lesson from these dumb Doctors, the relicks of your Grand-father, which will serve you for a refuge in your adversities, a bridle in your prosperity, and a Mirrour at all times; provide for your Souls. The opinion of whose immortality you will find got every where, where you find men, so true is that of *Plotinus*, that never was there a man of understanding that strove not for the immortality of the Soul, *Animam inde venire unde rerum omnium authorem parentem, Spiritum ducimus. Quint.* That which we call death being in *Max. Tyrius*; but the beginning of immortality: Therefore *Philostatus* mentioneth a young man much troubled about the state of Souls in the other Life, to whom *Apolonius* appeared, assuring him 'Αθανάτου τὴν Ψυχὴν] that it was immortal, and bidding him not be troubled at it, since it was the Divine providence it should be so: Nay, *Phlegon* a Heathen hath written of a Maid in Trayls of *Phrygia*,

Philemon by Name, who burned both with lust and a fever to death, appeared to her Father and Mother, to tell them if they took not that course of life the Gods designed men for, and which they are to blame they did not instruct her in, they would find another state they little thought of, where there was grief, and no remedy: and he addeth moreover that he sent this History, whereof he was an eye-witness, by a particular messenger to the Emperour *Adrian*.

Curopolates relateth, how the Excellent Painter *Methodius*, drawing the last day, Heaven black, the Earth on fire, the Sea in Blood, the Throne of God environed with Angels in the Clouds, wrought upon *Bogoris* the Barbarous King of *Bulgaria*, so as that in a short time he yielded himself to God by a happy conversion, for he dreaming on the whole proceedings of that day, among other things saw the sins he had made so light of, bespeaking him thus; *I am the pleasure thou hast obeyed; I am the ambition whose slave thou wast; I am the avarice which was the aim of all thy actions;*

ans; behold so many sins, which are thy Children, thou begat'st them, thou lovedst them so much as to prefer them before thy Saviour.

These Considerations made weeping *Heracitus* wipe his eyes, and look cheerfully, saying, That his eyes were never dry till he had settled his thoughts about his eternal state, and had a dry Soul, not steeped in lust, capable of the notions of immortality, the only support of *Belisarius*, when having been the Thunder-bolt of War; made the East, West and South to tremble, the mighty Powers of the Earth crawling in dust before him; he that drew the whole World in throngs after him, was forsaken, and walked through the streets of *Constantinople* with two or three servants, as a man that had out-lived his Funerals, to serve as a spectacle of pity, at last losing his eyes, and crying in the Streets, *Date obolum Belisario.*

This example, and others, of the sad uncertainty of humane affairs, and the necessity of yielding to Religious thoughts, sooner or later, made *Charlemain* at the Coronation of his Son, utter

these serious words; *My dear Son, it is to day that I die in the Empire of the World, and that Heaven makes me born again in your person; if you will Reign happy, fear God, who is the force of Empires, and Sovereign Father of all Dominions, keep his Commandements, and cause to be observed with unviolable fidelity, serve first of all for an example to all the World, and lead before God and man a life irreproachable.*

What Stephen Gardiner said of Justification by Faith, a branch of our Religion, is true of all of it, viz. That though it be not looked upon as a good breakfast for men to live up to in the heat of their youth, yet is it a good supper for men to live upon in their reduced years. The Persian Messenger in *Aeschiles the Tragedian*, could not but observe the worth of Piety, in time of extremity: When the Grecian Forces hotly pursued us, [said he] and we must venture over the great Water Strymon, frozen then, but beginning to thaw, when a hundred to one we had all dyed for it, with mine eyes I saw many of those Gallies, whom I heard before so boldly maintain

tain there was no God, every one upon their knees, with eyes and hands lifted up, begging hard for help and mercy, and entreating that the Ice might hold till they got over. Those Gallants [saith a good Man in the application of this Story] who now proscribe godliness out of their hearts and houses, [as if it were only an humour taken up by some precise person] and Galba-like, scorn at them who fear and think of death, when they themselves come to enter the Lists with the King of Terrors, and perceive in earnest, that away they must } into
into another World, and be saved or tormented in flames for ever, as they have walked after the flesh, or after the Spirit here; without question they will say as dying *Theophilus* did of devout *Arsenius*, *Thou art blessed, O Arsenius, Who hadst always this hour before thine eyes*; or as the young Gallant, that visited *St. Ambrose* lying on his death-bed, and said to his Comrade, *O that I might live with thee, and dye with Saint Ambrose*. And it is observed among the Papists, That many Cardinals, and other great ones, who would think }
their

their Cowle, and Religious habit ill became them in their health, yet are very ambitious to dye, and be buried in them, as commonly they are. They who live wickedly and loosely, yet like a Religious habit very well, when they go into another World.

Cardinal Woolsey, one of the greatest Ministers of State that ever was, who gave Law for many years to England, and for some to all Europe, poured forth his Soul in those sad words, [a sufficient argument that Politicians know nothing of that Secret whispered up and down, That Religion is a meer Court-cheat, an *Arcanum Imperii*, a Secret of Government] *Had I been as diligent to serve my God, as I have been to please my King, he would not have forsaken me now in my gray hairs.*

It's an observation common and useful, that as there is no man of quality hardly goeth out of the world now, without the instruction, prayers and ministry of a Chaplain; however they have lived in it, owning the comforts of Religion, though they disowned the practice of it. So there is no King or States-

Seates-man, from the beginning of our History to H. 8. times, that left not Legacies more or less to pray for his Soul; though it might be said of some of them, as the tart Historian said, they never prayed heartily for it themselves; those Masses that they laughed at, when living, they craved and payed dearly for, when dying.

About the year 1548. Francis Spira saith this of himself, I was excessively covetous of moneys, and accordingly I applied my self to get by }
 injustice, corrupting judge- History of Spira-
 ment, deceit, inventing in Latine and
 tricks to delude Justice; English.
 good causes I either de-
 fended deceitfully, or sold them to the ad-
 versaries perfidiously: Ill causes I main-
 tained with all my might, I willingly op-
 posed the known truth and trust commit-
 ted to me, I either betrayed or perverted.
 And for the inordinate love of the things
 of this World, I wofully wounded my con-
 science by an infamous abjuration of the
 blessed Truth, which I formerly professed
 upon the serious consideration of what I
 had done in cold blood, acknowledging my
 self

self utterly undone, and for ever. This poor man became a spectacle of such spiritual misery, and woe to the whole World, that there is not any thing left unto the memory of

Gribaldus E-man, more remarkable, his spirit suddenly smitten with the dreadful sense of Divine wrath for his Apostacy, and split in pieces, as it were, by so grievous a bruise, fainted fearfully, failed him quite, and fell asunder in his breast like drops of water. Hear some

3
 ruful expressions of his desperate state from his own mouth, *O that I were gone from hence, that some body would let out this weary Soul!* I tell you there was never such a Monster as I am; never was man alive, a spectacle of such exceeding misery; I now feel God's heavy wrath, that burneth like the torments of Hell within me, and afflict's my Soul with pains unutterable. Verily desperation is hell it self,—the gnawing worms of unquenchable fire, horror, confusion, and which is worst of all, desperation it self continually tortureth me. And now I count my present state worse than if my

my Soul separated from my body, were with Judas; the truth is, never had mortal man such experience of God's anger, and hatred against him, as I have; the damned in Hell, I think, endure not the like misery; If I could conceive but the least spark of hope in my heart of a better state hereafter, I would not refuse to endure the most heavy wrath of the great God for 2000 years, so that at length I might get out of misery. — O that God would let loose his hand from me, and that it were with me now as intimes past; I would scorn the threats of the most cruel Tyrants, bear torments with most invincible resolutions, and glory in the outward profession of Christ, illl I were choaked with the flame, and my body turned into ashes.

Gribaldus addeth in the fore-cited Letter, That being found in his mind, and memory, he would in sober-sadness wish that he were either in Cain or Judas in his case, the Worm had so eaten into his conscience, and the fire into his Soul.

4. Long before this (though I remembered it not till now) viz, about the year 1160. diverse of the best of the

the City of *Lyons*, talking and walking in a certain place after their old accustomed manner, especially in the summer time, conferred together upon matters; among whom it chanced one (the rest looking on) to fall down by sudden death; *Waldus* the Father of the *Waldenses*, a rich man of that City, being one of them, and beholding the matter more earnestly than the other, and terrified with so heavy an example, God's holy Spirit working withal, was stricken with a deep and inward repentance, whereupon followed a new alteration with a careful study to reform his former life; he admonished others also to repent, and ministred large Almes of his goods to such as needed; many people therefore daily resorting to him, and he seeing them ready and diligent to learn, he began to give out to them certain rudiments of the Scripture, which he translated himself into the French tongue.

And fourscore years before this [*viz.*] about the year 1060. there was at *Paris* a Funeral of a grave Doctor; at the interring of whom, when the Priest

Priest came to the then used form *Responde mihi*, or answer me, the Corps late upright in the Beer, and to the amazement of all that were there, cry'd out *justo dei judicio accusatus sum*, at the just Tribunal of God I am accused, lying immediately down in its first posture; the astonished company deferring the Burial to see the issue of this strange accident till the next day, a vast multitude gather together from all parts of the City, to consummate these strangely interrupted *obsequies*, when at the same words the disturbed body riseth again, and with the like hideous noise, cryed out *Justo dei judicio judicatus sum*, by the just judgment of God I am judged, whereupon the solemnity was deferred a day longer, when the whole City thronging to the strange Burial, in the presence of them all, at the reciting of the same words, he rose up the third time, and cryed *Justo dei judicio condemnatus sum*, by the just Judgment of God I am condemned; whereat, as the whole multitude was sadly affrighted, so Bruno was seriously affected, in so much that being then an eminent Do-

tor in the same University, he called his Schollars together, and told them that as they had formerly heard, so they now saw that the Judgements of the Lord are unsearchable, and his ways past finding out; for said he, this Person whom we honoured, for the strictness of his life, the vertues and discretion of his converse, cryeth now that he is damned by the just judgement of God.

'Just are *alwayes* the judgements of

'God though sometime hidden; (I am

'*saith the poor man*, damned by the just

'judgement of God) a dreadful speech,

'which I would to God alwayes soun-

'ded in our ears; till it get into our

'hearts, that since we cannot by any

'means avoid judgement, and the wrath

'to come, we may with fear prepare

'for it, and in this our days seek the

'things that belong to our peace; Let

'us consider my Brethren (goeth the

'good man on) I beseech you what pro-

'fit hath this poor wretch in Hell, of all

'his Light and knowledge, now he is

'for ever in darkness? what advantage

'of all his estate, when he hath not a

'drop of water to cool his tongue? What

'of

of honours and delights, now he must
 undergoe as many torments, as former-
 ly he enjoyed pleasures? we have seen
 his body thrown without honour into
 a dunghil; and we may imagine
 his Soul to be thrown without mercy
 into Hell, to suffer with the damned,
 the gnawing of the Worm that shall
 never dye, and the scorching flame, that
 shall never be extinguished, where there
 is burning unimaginaire, a stink in-
 tollerable, and grief interminable, where
 men may seek death, and shall not find
 it; death being there immortal, and
 feeding on the miserable, not that they
 might have the great mercy of dying;
 but suffer the extream punishment of
 living. What shall we do? Whose ad-
 vice shall we betake our selves to?
 For all we like sheep have gone astray,
 every one hath turned to his own
 way; *There is none that doth good, no*
not one; We have all sinned, and done
 amiss, we are all the children of wrath,
 and deserving the same condemnation
 unless the mercy of Christ deliver us.
 What shall we do, shall we not all
 likewise perish? If God spared not
 this

'this man, nor the Angels that sinned,
 'nor the natural branches that were
 'cut off, how shall he spare us? and
 'yet do we think that his hand is short-
 'ned, that it cannot save? or that
 'he will shut up his loving kindness in
 'displeasure? What shall we do, Oh
 'my brethren in so intangled, so diffi-
 'cult, and so weighty a matter? Let us
 'not trust in our own strength, let us
 'ask Counsel not of the *Jews*, who
 'trust to be justified in the Law; nor of
 'the Philosophers, who rely on their
 'own vertues; nor to the wise men of
 'this world, who favour not the things
 'of God, but of those that fear the
 'Lord, and walk in his wayes: Let us
 'hear the great propitiation for our
 'sins, the Lord Jesus, who saith (as the
 'forerunner *John Baptist*, than whom
 'there was not a greater born of a wo-
 'man,) did before him (repent ye, for
 'the Kingdom of Heaven is at hand)
 'bring forth fruit worthy of repentance:
 'if ye repent not, ye shall all likewise
 'Perish. Let us hear Saint *Peter* preach-
 'ing earnestly that men should repent,
 'that their sins may be blotted out;
 'and

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‘and when his hearers were pricked at
 ‘the heart, and asked what they should
 ‘do to be saved, he repeats that exhor-
 ‘tation, repent.

‘Repentance brethren (so Bruno
 ‘goeth on) “is the only plank left
 ‘us, after shipwrack; Let us turn to
 ‘the Lord, and he will have mercy
 ‘upon us; for he desireth not the death
 ‘of a sinner, but that he may return
 ‘from his sin and live; neither let us
 ‘delay, for he that promiseth pardon
 ‘upon repentance, promiseth not so
 ‘much time as we promise our selves
 ‘to repent; there are thousands whose
 ‘case is like theirs in the Proverbs, to
 ‘whom God speaks, I have called and
 ‘ye would not answer, I have stretch-
 ‘ed forth my hands, and ye have refu-
 ‘sed; Ye have despised all my Coun-
 ‘sels; and set at nought all my Reproofs,
 ‘I will also laugh at your Calamity,
 ‘and mock when your fear cometh,
 ‘when your fear as desolation, and your
 ‘destruction cometh as a Whirle-wind;
 ‘when distress and anguish cometh
 ‘upon you, then shall they call, but I
 ‘will not answer; they shall seek me
 ‘early

3
 note.

'early, and shall not find me: The
 'Lord now calleth us, for this voyce is
 'not for his sake that is dead, and past
 'repentance, but ours who live, and whom
 'the patience and long suffering of God
 'leads to repentance] Let us not delay
 } 'from day to day to answer him, for
 'we know not at what hour the Lord
 'may come.

'At these words one of the Scholars
 'Landvinus by Name, a *Tuscan* of *Luca*,
 'in the Name of the rest, declared they
 'were all convinced of the Truth of
 'what he said, but add-

Dr. M. D. E. 'ed withal, that the
 'whole world lieth in

'Wickedness, and it was almost impo-
 'ssible to be seriously Religious amidst so
 'many tumults and commotions, so much
 'malice and envy, so much fraud and in-
 'justice, so much lying, blaspheming and
 'swearing, so much temptation and va-
 'nity, so much intemperance and debau-
 'cheries.

A good man must separate himself to
 intermeddle with true wisdom, take the
 wing of a *Dove*, and fly and be at rest,
 and with *Enoch* and *Noah* walk with God,
 and

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and therefore said he, Brethren, Let us pray to God to direct us to a retired place, where we may live with him; upon this two others advised that they should go and consult with the holy and Reverend Bishop of *Gratianople*, Saint *Hugh*, about withdrawing themselves into a desert and settle themselves there a peculiar people, zealous of good works: Saint *Hugh*, adviseth them to go and live in the cold and dreadful desert of *Carthusell* in *Dauphine*, where they went and settled seven in number, Anno. 1080. in the strictest way of Religion in the world, eating no flesh, living by Couples, labouring with their hands, watching, praying, and never meeting together but on Sundays, the Original of ninety three *Carthusian Monasteries* (whereof the *Charter-House* was one) since in the world.

To shut up this Collection, Master *George Herbert*, and Master *Nicholas Ferrar*, as dear each to other as both were to God, and good men, Gentlemen well known to most persons of quality in the Nation. The latter of them

a Gentleman of a good Estate, extraordinary parts, excellent Education, and of a happy Temper; after many years travels, experience, and reading, being Master of most antient and modern Histories, and of all modern Languages, when capable of most employments that become an accomplished Gentleman in Court and Countrey, retired to his house at little *Gidding* in *Huntingtonshire*, where with a numerous family of his Relations, he dedicated himself to his dying day to a very strict way of serving God in holy and excellent conferences, managed by the members, by turns in devout prayers publickly at the set hours in the Chappel, and privately at the Canonical hours day and night in the House, in an orderly and profitable course of reading the Scriptures with useful Comments and discourses upon them: in receiving the pious visits of most good men and women in that and other parts of the Nation, in relieving the aged poor, relieving and instructing the young, in pious Needle-works by his Feminine Relations, and choice Pen-works by himself,

of

of whom a Reverend Person its hoped is likely to give a good account shortly, as of a great pattern of *Self-denying*; yet having a discreet Zeal and Piety to a back-sliding world.

The first a younger Brother to an Ancient Family, [his elder Brother was the Learned Lord *Herbert of Cherbury*.] And the Earls of *Pembroke* and *Montgomery*, the one Lord High-Steward, the other Lord Chamberlain of the Kings his near Relations] Fellow of *Trinity-Colledge* in *Cambridge*, Orator of that University, a great Scholar, and a high Wit, known in the University by his rich Fancy upon Prince *Henry's* Funeral; and at Court by his gallant Oration upon Prince *Charles* his Return; yet quitting both his deserts and opportunities that he had for worldly preferments, he betook himself to the Temple, and Sanctuary of God, choosing rather to serve at God's Alter, than to seek the honour of State-Employments: to testifie his independency upon all others, and to quicken his diligence of Christ's service, he used in his ordinary speech,

speech, when he made mention of the Blessed Name of our Lord and Saviour Jesus Christ, to add, *My Master*: Next God, he loved that which God hath magnified above all things, his Word; so as he hath been heard to make solemn Protestation (as *Luther* used to do) *That he would not part with one leaf thereof for the whole World, if it were offered him in exchange.* But hear the Good Man in his own good words:

The Pearl, Matth. 13.

I Know the wayes of Learning, both the
 head
 And Pipes that feed the press, and make it
 run,
 What Reason bath from Nature bor-
 rowed,
 Or of its self like a good House-wife
 spun.
 In Laws and Policy, what the Stars
 Conspire,
 What willing Nature speaks, what force
 by fire,

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Both the old discoveries, and the new found
Seas,
The Stock and Surplus, Cause and
History,
All these stand open, or I have the
Keyes.

Yet I love thee.

I know the wayes of Honour, what
Maintains

The quick returns of Courtesie and Wit,
In vies of favours, whether party gains,
When glory swells the Heart, and wound-
eth it.

To all expressions, both of Hand and Eye,
Which on the World a true Loves knot may
tye;

And bear the bundle, where so ere it goes,
How many dreams of Spirit there must be
To sell my Life unto my friends and foes.

Yet I love thee.

I know the wayes of pleasure, the sweet
streams,

The Lullings, and the Relishes of it,
The propositions of hot blood and brain,
What mirth, and musick means, what love
and wit,

H

Have

Have done these twenty hundred years and
more,

I know the projects of unbridled store.

My stuff is flesh, not brass, my Senses live,
And grumble oft, that they have more in
me,

Than he that curbs them, being but one to
free.

Yet I love thee.

I know all these, and have them in my
hand,

Therefore not sealed, but with open Eyes,
I flie to thee, and fully understand,

Both the main sale, and the commodities,
And at what rate and price I have thy
love,

With all the Circumstances that may
move,

Yet through the Labyrinth, not my gravel-
ing wit.

But thy silk twist, let down from Heaven to
me,

Did both conduct, and teach me how by
it

To Climbe to thee.

We

to a Careless world 165

We will conclude with Master Herbert's Motto, with which he used to conclude all things that might seem to make any thing for his own honour :

Less than the least of God's mercies. And his saying was, when he heard any of his own good works mentioned: Ah it is a good work if it be washed in the Blood of Christ.

H 2

Reader,

Reader,

VVhen you have read thus far, I must intreat you to do as I did when I had writ so, and that is to *Consider*, (the reason why Religion so excellent in its self, and so exquisitely set forth in the discourses of Learned men in all Ages, hath so little influence on the minds, and manners of men, is because men do not *think* as *well* as *read*; do not by Meditation, let those great things *sink* into the *Heart*, to warm the affections into *holy Resolutions*, which *float* in the *Brain* to perplex the *Head* with *ineffectual notions*. *Inconsideration* undoeth the world, *consideration* must recover it,) *consider* all the serious sayings, spoken not at random, but upon experience, and that not of a small time, (for here every man speaks upon the experience of his whole Life at the close of it) and these speeches not of any one party or sect, nor of any one Age, but of all men, of all
perswa-

perswasions, and of all times ; spoken when they were so dis-interested and dis-engaged from the World, as neither to be deceived or abused by any, the most *fair*, and *promising*, nor to deceive upon any the most profitable and gainful consideration in the world ; I say, take time to reflect seriously on all these warnings of dying men (and they, many of them, the greatest, the most learned, and wisest in the world) and adde to them many more, that in the lives, and deaths of worthy men, you have met with in your reading, but especially remember the last words of all your Friends and Acquaintance, about whose Beds you have stood in a dying hour, when the Physician taking his leave of them, intreated them to send for the Divine, to whom with sad hearts and weeping eyes they confessed the folly of their former courses, begging his comfort and his prayers ; and when the good man examining them about their repentance, told them, That they should try the sincerity of their contrition for what was past, by the resolutions they had to live well, if it pleased God to give them any longer

3 longer time, or if it were possible to live over their lives again; the pale and sick men answered, Ah, if we had an hundred lives we would live them at another rate than we have done: Remember when the good discourse on both sides were over, how the Children, friends or relations came about the Bed, to take their last farewel, and how the dying persons hardly now able to speak, yet gathered all their Spirits to leave with their posterity, their blessing, with these serious words, Serve and fear God; and if the Companions of their now repented sins came to them, recollect how sadly they warned them against their former courses, beseeching them as they loved them, to take example by them: and speech failing them at last, how their hands and eyes were fixed upon that Heaven and God which we think not of. Remember and consider, that it is but a little while, and you must be in the same condition, and entertain the same thoughts, for you are as sure to dye as they did; as you live as they wish they had not; and shew your selves men in a manly and rational resolution

resolution to live in no other course than that you dare dye in: to lead sometimes that life, which you see all men with they had led. Let none of those Temptations have power to beguile you to the Commission of those evils, which will have no relish in the evil day, when they should comfort you under the guilt of them. *Remember the end*, other mens which you have seen, and your own which you expect, and you will not do amiss. The Lord Capel of blessed memory told his Son R. H. the Earl of Essex, upon the day of his death, That he would leave him a Legacy out of David's Psalms, *Lord, lead me into a plain path. For Boy, (said he) I would have you a plain honest man.* To which I may adde that excellent saying of the same Noble Lord, the 26th of his Choice Daily Observations, Divine and Moral, viz. *The wisdom of those young men is excellent, who by Providence and discourse of reason, do so order their affairs, that they stay not till necessity or experience force them to use that order, which wise fore-sight would much sooner have taken.*

I will close these *Living Sayings of Dying men*, with the remarkable Expressions of a Reverend Person, *And in the Preface to his Book called Knowledge and Practice.* *Consideration of our ways is a matter of so*

exceeding great use,
that scarce any thing undoeth Mankind
more than the neglect of it. O that I
might prevail with you to a conscientious practice of it. I have heard of a
Gentleman, that upon his Death-bed,
laid this one command upon his wild
Son, and engaged him to the performance of it by a solemn promise, That
he should every day of his life, be half an
hour alone; which this young man constantly observing, and spending his
half hours retirement (at first) in any
kind of vain thoughts; at last he began
to ponder with himself, why his Father
should enjoyn him this penance; and
the Spirit of God suggesting to him,
That his intent therein could be no other but to bring him to consider of his
ways, and whither they intended, and
what would become of him hereafter, if he
went on: It pleased the Lord so to set
those

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‘ those things upon his heart, that he be-
‘ came a new man. Which one instance
‘ may teach us how advantagious a du-
‘ ty, serious consideration is, and how
‘ much it doth concern men to retire
‘ frequently from the Cares and Business
‘ of this Life, and examine how the case
‘ stands between God, and their Souls.

F I N I S.

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F I N I S.

